The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Secret Diplomacy and Agreements

SECRET diplomacy and secret commitments hide the future of international affairs from the public more effectively now than ever before. The President's message, the Roman conversations, the British followed by the French protests to Japan, the Hungarian German axis rumor, the visit of Count Ciano to Jugoslavia, the Franco-Italian uproar, all formed a diplomatic tangle it is impossible to unravel. It seems likely that Italy is in the tight corner being squeezed. England is the power to be courted in the Mediterranean and not Germany, and England could hardly be more difficult for Mussolini there than Germany is in eastern Europe. As it is, Hitler seems absolutely to control Italian policy, for Italy certainly couldn't challenge the Mediterranean status quo without German cooperation in the north of Europe, and Italy can reach eastward only by German grace. England can apparently breathe more easily, even indulging in some joint fire breathing in the Far East. But such dreams could occupy a month's nights. There can be no ease, granted the possibility of technical peace, so long as no one knows the national policy of his own country and far less that of his neighbor. The representatives of the people, especially in democratic countries, and most particularly in the U. S. Congress, should fight furiously for the public declaration of foreign policy. "Entangling alliances" by enlightened peoples are not half so dangerous as quiet gentlemen's agreements by self-appointed rulers. Building armaments to meet "any contingency" is more likely to bring war than the declaration of a few clear instances when we would deliberately use the arms we have. If free congresses would stop some of the bluffing and bluster in their own countries, they might make it a lot more difficult for some of their histrionic opponents to bluff and terrorize the whole world.

Asking for Trouble

Propaganda and a Pavilion

PLANS were recently announced for a pavilion devoted to pre-Hitler German culture to be erected at the World's Fair in New York, an exhibition by exiles of their traditions in the old and their aspirations for the new Germany—after Hitler. It seems to us that Monsignor Lavelle, representing Bishop Donahue of New York, struck a salutary note of warning concerning the whole scheme: "We don't want to do anything that is going to provoke a conflict. That's what I'm afraid of in anything of this kind. The smoldering end of a cigarette has often burned down many a towering building." Certainly no one can accuse THE COMMONWEAL of having Nazi sympathies; we have never in any way countenanced the notion that "that fellow Hitler is pretty near right about a lot of things," a notion which often finds expression by people who should know better. But we feel that sheer vilification and innuendo directed against any movement which does, as all political movements must, satisfy many very real human aspirations is unchristian and, in addition, unwise, for it gives propaganda an instrument with which to create hatred and fosters a dangerous misunderstanding of fascism. The Nazis vilify us, true enough, but two wrongs never have made a right. No matter how tactfully and "historically" the refugee pavilion is handled, its very existence would constitute an affront to Germany. Nor do we believe that President Wilson's old distinction between a people and its rulers has any real validity except on very special occasions; governors follow their people just as much as people their governors. Otherwise governors know that their authority would not last very long.

Propaganda and a Pavilion

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Our need today is for a more intelligent, coordinated propaganda, based upon truth and a legitimate appeal to self-interest and avoiding every suspicion of hysteria which, in itself, is the best fertilizer for totalitarianism. The news that German interests are going to erect two huge radio stations in South America need not alarm us. Cannot we go then and do likewise? Have we not sufficient confidence in our own cause to present it to our Latin neighbors? There are many aspects of the administration's Pan-American policy which seem to us dubious, but the continuous and little-publicized efforts of government bureaus to help our neighbors create products which we can buy, thereby enabling them to buy from us, strikes us as the best kind of enlightened self-interest. And the continuous interest publicly shown by the President in every private enterprise devoted to facilitating and increasing Latin American trade is in the same category. Reasonable, positive action sets an example; name-calling only creates hatred.

The Need of a Real Embargo

Tighten and Give

IT IS argued at one and the same time (1) that in withholding arms from Loyalist Spain the United States in fact is not neutral since arms are shipped to Italy and Germany, sources of Franco matériel; and (2) that we should sell arms to the Loyalists because their victory would be in the interests of the United States. Similar inconsistencies in reverse form are advanced by many "Keep the Embargo" advocates. Sympathies on Spain are divided and point to the need of greatly tightening present neutrality legislation. How badly this is needed is also indicated by the fact that the rebuilding of Germany's air force, which led to the hue and cry for our own rearmament, was aided in no small measure by hundreds of Pratt and Whitney airplane engines and licensing agreements which account for an untold number of German plane motors made from American models—a number concealed by the fact that the American company accepted a flat fee instead of making a royalty arrangement. And the State Department recently admitted its inability to stop United Aircraft shipments of airplane parts to Japan despite American abhorrence for the bombing of civilian populations. Last month, when the cry for armaments was at its height, the State Department was granting licenses for shipments of airplane parts and motors to Italy and Germany. In view of all this the dangerous proposal to extend the President's powers to permit him to discriminate economically against a belligerent should be unalterably opposed. What the country needs is legislation to prevent the shipments of arms and products which clearly will go into armaments to any foreign country, first of all, Germany, Italy and Japan.

But there is one way we can intervene in Spain in the interests of the Spanish people. Instead of supplying them with arms directly or indirectly, we can contribute food, clothing and medical supplies to the civilians on both sides of the battle lines. There are helpless refugees like the Basques for whom an international committee has been formed under Cardinal Verdier of Paris, Bishop Mathieu of Dax, Monsignor Rial, who is the Apostolic Administration of the Diocese of Lerida, and other leaders, for whom THE COMMONWEAL is glad to accept contributions. And then there is the Committee for Impartial Civilian Relief in Spain at 149 Broadway, New York, whose chairman the Papal Marquis, George MacDonald, thus explains its purposes: "This is a humanitarian relief effort to save the lives of some 3,000,000 women and children who, we are reliably informed, will not survive the winter if this aid is not extended to them. For this we have the authority of our Christian faith to feed the hungry, clothe the naked and comfort the fatherless."

Mr. Gallup Searches Literature

Books and Readers

THE LIST of twenty "most interesting" books compiled by Dr. Gallup's Institute of Public Opinion for 1938 is interesting objectively as well. It is interesting because it would seem to defy anything like a sensible conclusion as to the tastes or ideas of the thousands of readers up and down the country whom it represents. A selection which, leading off with the Bible, follows with, in this order, "Gone with the Wind," "Anthony Adverse," "The Citadel," "How to Win Friends and Influence People" and "The Good Earth," then to revert sharply (for the most part) to classics and semi-classics like "Ben Hur," "Les Misérables" and "Robinson Crusoe," would appear simply impredicable. Except that its constituents prove the existence of a marked preference for fiction, they do not jell into any generalization on public literary taste. But there is another point of view which may clarify things, indicated by Dr. Gallup himself in his presentation of his findings in the New York *Times Book Review*. Hollywood definitely enters the picture. The relation between the reading and the movie publics is very close. A film which vividly exposes some book may send its audience back to the library to read or reread it, or at any rate intensify its impression to the point where many will choose it as "the most interesting." That may help to account for the cluster of current best sellers on the list and for some of the classics as well. But it is probably also true that these latter simply made a more permanent impression on readers than the shoal of popular but usually less solid works which would fill in the chronological gap in the list. At any rate, one would like

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to think so. Finally, the eminence of the Bible will surprise no one familiar with American reading statistics. It heads all such statistics; more Bibles are bought, more Bibles are stolen, than any other book. Dr. Gallup shows that the young people in this poll voted for it but sparingly, and that it owes its place to the middle-aged and old. But new factors operate to bring ever fresh groups of youthful readers to Bible study; besides which, the youth of today will itself grow middle-aged and old.

Labor Docket Full for Spring

IF BUSINESS picks up this spring the way it is supposed to, labor problems will also certainly increase. New contracts will have to be written, workers will be given leverage by increased demand for labor, organizational drives will take on new vigor, particular locals and unions will have increased operating problems and a greater urge to settle them. That is one labor front. A second is the political, where the question of the Wagner Act and the Social Security Act and the Wages and Hours Act must be met one way or another. The third is the CIO-AFL front, which is locally active in various communities where locals are seeking to form agreements to insure more cooperation between them than war. The central organizations of some of the unions are also wavering in their allegiance.

Home Appeasement Needed

Almost all of these problems are found in sharpened form within the United Automobile Workers Union. Finally a convention of this union has been called for March 20 to decide who will run the auto workers, and, as much as a constitutional convention can, how it shall be run. Contract renewal negotiations are pending with General Motors and Chrysler. Negotiations with Ford are under way and are in a most ambiguous state. The "states' rights" problem is rending the organization, and, although the affiliation with the CIO seems firm, it is certainly true that the present president is an opponent of those who control that congress, and if he is put back into power, there may be a new balance of power between the CIO and AFL. The UAW Union is in a kind of receivership, perhaps symbolic of the whole industrial world. It is not likely, but it might be good, if the rank and file could throw out both the Martin and the Frankensteen factions, and find a group of certain integrity who have not found quite so many arbitrary issues of absolute "principle" upon which they refuse to compromise. Auto workers, after all, have to work in the same industry, and even before that, they have to live in the same country. They surely won't benefit by any uptrend as they should until they have found on what basis they can get along among themselves.

The Latest Farm Panaceas

THE AGRICULTURAL EQUALITY ACT proposed by senators and congressmen from the wheat and corn belts does not seem to be the happiest of recent proposals. Calling for price fixing on the basis of cost of production for domestic use, it cavalierly dumps the problem of surpluses into the hands of the Department of Agriculture, to sell these surpluses for whatever they will bring in the world market, and at the very time this market is disappearing. It also includes a protective tariff for our farm products. Southern congressmen want something similar done for their cotton-growing adherents. The continuation of this big business approach to our farm problems had another effect during the week. More than 1,000 sharecroppers, mostly Negroes, demonstrated in southern Missouri against being evicted by landlords said to seek thereby to secure for themselves the entire government crop-reduction benefit payments on their holdings. Evicted as sharecroppers they are now reduced to the status of day laborers at $.75 a day for 100 days in a year. Another by-product of our system is the army of 500,000 families of migratory farm workers forced onto the road by the increasingly mechanized character of large-scale farming. That is why we wish Jesse Tapp of the Federal Surplus Commodity Corporation every success in his efforts to persuade the nation's food processors and distributors to operate on a lower margin in order to secure a decent minimum for the 6,000,000 American families who should be using twice as much farm produce as they do for food and clothing. The national average on wheat consumption is good and raw cotton costs an infinitestimal part of the finished product, so the lower prices would stimulate demand for meat and fruits and vegetables and bring about a much needed conversion of acreage to more diverse uses.

Diversification and Diet

Cooperative Medicine Advances

STUDY of a recent bulletin of the Bureau of Cooperative Medicine reveals how encouraging has been the development in this field throughout the country in the last twelve months. The number of communities possessing some form of group medical practice or voluntary hospitalization insurance was increased by several additions. Utah, for instance, began the interesting experiment of a health cooperative with 100 families as an initial nucleus in the county (the largest in the state) which heretofore had lacked even a single doctor. New York City founded its first health association along cooperative lines. A joint medical plan is being worked out in Wisconsin between two communities, with

Progressive Solution

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the approval of the Wisconsin Medical Society. An especially ambitious plan centering in St. Paul, Minnesota, looks toward the wide development of medical-care and hospital insurance, and is backed, we are told, "by cooperatives, credit unions, farm and labor organizations." These items in the progress of a salutary idea do not of course cover the field or solve the whole problem; but they are varied, spontaneous and intelligent enough to hold out the real promise of a solution.

To us at least they seem to represent the desirable and constructive middle ground between the two extremes threatening medical practice. On the one hand, there is the inflexibility of the most powerful group in organized medicine, which has refused to come to grips with the real and urgent need for, the imperious and growing demand for, a solution of the problem of the distribution of medical service to great groups of small-income people. On the other hand, there is the pressure toward compulsory health insurance and government interference generally, which the President's Interdepartmental Committee on Public Health, despite its social vision, seems to stand for. The momentarily expected presentation to Congress of the committee's general health plan will open a new chapter in our medical history.

Nunn-Bush Plan Solves Problems

PROFIT-SHARING in industry is not greeted by labor with the enthusiasm one might off-hand expect. A critical examination of this reform shows, however, sufficient reasons to excuse a careful inspection by labor of this supposed gift horse's mouth. The possible misuses of profit-sharing are probably endless and it is simple to summarize many of them under several heads: It can seriously weaken labor organization in the particular business and in the industry; it can increase the share of labor in a firm's losses during bad times; it can result in a new type of commission employment, piece-work and speed-up; it can fasten still tighter the control of the boss over the worker. A critical approach to profit-sharing is necessary, but a critical approach is not the same thing as a suspicious one. Profit-sharing can certainly be worked out to the great benefit of the employees of a particular company, of the company, industry and general economy and society. It furnishes a method for working away from absentee ownership and control. It can invest benefits and responsibilities in the same persons and help eliminate some of the present types of class differences. It is aimed against the whole "over-saving, under-consumption" criticism of the present economy. That it attaches workers more closely to the firm for which they work can be a very good as well as a bad thing. In order to bring the good results, the investments of the workers in the company must not be of paramount importance to them while it is of no consequence to the company. The scales must be fairly even: whatever pressure ownership exerts on the employee must also be exerted on the company.

Profit and Control-Sharing

The new Nunn-Bush plan seems to work toward this just balance. It gives the employees of this successful shoe concern the opportunity of electing two from their ranks to the board of directors of the company, the board having seven members in all. The Nunn-Bush Shoe Company of Milwaukee is already a leading experimenter in industrial relations. For several years it has operated under a year-around employment system, guaranteeing production workers fifty-two pay checks a year. The company has recently worked out a plan to enable employees to purchase 11,733 shares of stock, and the employees have already subscribed to 30 percent of them. Employee stock purchases are a fairly usual thing in American industry, but are rarely carried far enough to influence the company's financial control or the composition of the board of directors. It appears an excellent innovation to hitch employee representation on the board of directors with employee ownership of stock, recognizing the difficulty employees would have in buying enough stock to vote themselves onto the board in any short period of time. Mr. Nunn says that "the management is also confident that through this closer official association of all the essential elements of our business will come a still greater appreciation by workers of the problems of management and a more constructive cooperation that will redound to the greater good of all." This appears to us far from Machiavellian, but a legitimate and sensible hope.

What Are Phi Betas Made Of?

IT WILL always be a compensation for those of us who are not very bright to conceive of intellectuals as puny, sickly individuals, wearing glasses, who themselves compensate for their physical disabilities by intensive devotion to study and thus achieve an academic rank which we, too, could achieve if we would only put our minds to it. It is a comforting and hence a popular myth. We have reason to be grateful to the reporter (or publicity agent) who conceived the idea of canvassing this year's newly-elected Phi Beta Kappa members at Hunter College, New York City. One young woman confessed her intention of becoming a lady cop. "Being a policewoman will coordinate almost all my major interests. At different times in my life I have wanted to be a psychiatrist, a sports champion, a psychologist, a social worker and a lawyer"—a combination of interests which would, indeed, produce an almost ideal police officer. Most revealing of all, however, the survey showed that the average

Lady Cops and Greasy Grinds

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Hunter Phi Beta studies only twelve and a half hours a week, the individual schedules varying from the two girls who do no studying whatever to the "greasy grind" at the other end of the scale who spends thirty hours a week over her books. That gives a pretty accurate picture of intellectual achievement. It is a gift in many cases, an achievement in a few and a mixture of both in most.

Toward Industrial Democracy

DESPITE the strides made in social legislation and unionization in the past six years the great majority of American industrial workers still fail to participate adequately in the fruits and responsibility of their respective enterprises. Although the wage-hour law has established a subsistence minimum for their pay while they are working, their jobs are far from secure. Their status has improved little since the first time the cruel logic of a system operating solely for profit, under duress of individualistic competition, forced the workers into the category of a figure on a balance sheet, a figure that could conveniently be shaved when price-cutting made the going rough. Not only are the majority of American workmen still not members of a union, but having only their labor power to sell in a market oversupplied with willing hands and no productive property of their own, they are dependent either on the good-will of the employer or the largesse of the state.

Deficiencies like these will be offset somewhat as better social legislation and stronger unionization proceed apace—both England and pre-Hitler Germany were much in advance of us in these matters. But there is another movement, which appears to be gaining momentum in recent months, and which is largely a result of the two aforementioned corrective factors. Quite significantly ignored in the American leftish press, it is made up of various company plans tending to promote better worker-employer relationships. What can management do to convince the worker that he is an integral part of the enterprise at which he is employed, that the company is his company and not a monster trying to wring whatever it can out of him, that better working conditions are not the result of class warfare but rather of negotiations carried on in a spirit of mutual good-will and on the basis of common interest? How can increasing collective bargaining power be turned to constructive use instead of preparing for a day when the workers shall take over by violence?

It is quite obvious that the first thing needed to convince a worker that he is an integral part of an enterprise is steady employment. High hourly wages, freedom to organize, company benefits and other indications of employer good-will are of little avail if plants, as unhappily so often is the case in this country, take on workers by the thousands during the rush season and just as suddenly throw them back on their own non-existent resources and the cold ministrations of public relief when consumer demand slackens. How can a worker feel he has his place in a company under these conditions?

At the recent monopoly hearings and elsewhere enough data has been publicized to indicate that annual wage plans can be made to work in a great variety of industries. One of the most successful of these, the plan of the Hormel Packers, was described in detail in the September 23 issue of THE COMMONWEAL. Equally famous is the pioneering in this field of the Nunn-Bush Shoe Company. Proponents of these systems testify that the increased efficiency of interested employees and the lack of costly labor turn-over have more than compensated for the inconvenience and expense of regulating production more in accordance with the workers' needs. It is highly significant that this month, after much careful experimentation, the giant General Motors Corporation is inaugurating an annual wage plan for all its employees of two years' standing.

An assured place safe from the dips of the production cycle is, then, a primary requirement for employee integration. Closely related to this, and, it would seem, another minimum requirement, is the annual vacation with pay, itself a symbol of a regular company status.

Among the methods of a decidedly secondary character now being inaugurated to heighten employee interest in their enterprise are questionnaires like those of the Owens-Illinois Glass Company, consisting of 26 questions with plenty of space for the answers, which the company asked to be returned unsigned. This is an excellent means for discovering employee grievances as well as obtaining invaluable suggestions from the men themselves. Firms like the Bethlehem Steel Company and the Monsanto Chemical Company now issue annual reports to their employees similar to annual stockholders' reports. There is in general a growing tendency to keep employees posted as to the current state of company business.

House organs or periodicals published for the employees are becoming increasingly informative and elaborate. The *Squeal,* published by the Hormel Packers, for instance, gives such data as comparative figures on employment, income, expenses, market and other conditions.

One of the severest criticisms of our system of mass production, an evil so tellingly portrayed by Charlie Chaplin in "Modern Times," is that the factory worker day in and day out works on some minute part of the finished product, doing the

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same thing over and over again in a dull mechanical fashion, without having the slightest creative interest in the end result of his labors. Western Electric among others is trying to obviate this somewhat by holding factory open house to enable workers and their families and friends to familiarize themselves with plant and process. Such parties are said to be highly successful.

Of greater import are the various profit-sharing plans which are discussed earlier in this issue. One of the most spectacular of these is operated by the Joslyn Electrical Manufacturing and Supply Company, which succeeds in retiring its employees at the age of sixty, or somewhat earlier in the case of ill-health, with an accumulation of thousands of dollars earned, saved and contributed by the company, to take care of their old age. According to the current *Survey Graphic,* the average credit registered for each worker today is $2,400. The Joslyn Company also pays the highest wages in its field in addition to building up these retirement credits. Here again increased worker efficiency has more than offset the cost of working the plan.

The huge accumulation of resources in so many corporations makes possible the providing of many employee facilities that add to their comfort and security. Free insurance or low-cost insurance and free medical service are among the most prominent of these. There are also company housing facilities, an aspect that has its good features as well as its bad. Athletic and other recreational facilities are often provided.

Finally there are isolated attempts to restore the personal master-journeyman relationships of the simpler economies of the past. Representing extreme benevolent paternalism was the activity of Mr. Johnson of the Endicott-Johnson Shoe Manufacturers, known personally to thousands of his workers and fondly referred to as "George F." One of his competitors, Henry L. Nunn of Nunn-Bush, spends a good deal of time going around to discuss things personally with small groups of workmen in his employ.

One of the bright spots in the history of the development of American large-scale enterprise has been the activity of various employer pioneers in the field of employee relationships. But admirable as many of these plans have proved to be they do not do away with the necessity for state regulation or competent unionism. Plans which in the hands of their originators operated primarily for the workers' good, can at the hands of their successors be turned to other purposes. They can become merely the window dressing of increasingly high-powered public relations departments. By giving the worker a stake in the corporation, over which they have no control, some of these plans can tie him down to the company in such a way that he stands to lose too much by severing his connections and so must continue under conditions that are highly unsatisfactory to him.

One of the interesting features of so many of these company plans so widely publicized today is that these things are done for the workers by the company; they are not administered by the employees themselves. A notable exception is the Joslyn Company which goes to the extent of setting up a board of 5, 3 representing management and 2 labor, which must approve all dismissals by at least a 4 to 1 vote. Perhaps most forward-looking of all is the Nunn-Bush Company which recently agreed that 2 of the 7 members of the board of directors should be elected by the workers. Here is a goal for other enterprises.

Naturally there is considerable opposition on the part of many union leaders to the extension of such plans to integrate the workers more closely with their employers. Some of this opposition is justified, for many unions have been built up after years of struggle against worker apathy, and workers who feel that the boss is their friend and puts enough in their pay envelopes each week are unable to see why they should pay dues to a union anyway. The records of certain union leaders lend weight to such a feeling.

But workers should not forget that it is the pressure exerted by the unions that has brought them many of the company benefits in addition to better wages and working conditions. A change in management personnel, in majority stockholders and other sudden vicissitudes may change conditions overnight.

The unions for their part should have cooperation and not conflict as their end. Once the struggle for decent wages and working conditions, for stability of employment and paid vacations and other minimum essentials, is won, the unions must have other fields for development. Certain elements, many of them in key positions in the union movement, want to prepare for the revolution, to train the workers in violence, to lay down blueprints for the day when in the name of the state, or the people or the proletariat, they will by force take the means of production away from their present owners or managers.

An organization must have functions in order to live. But should not the unions bend their efforts in other directions? The natural field for their activities would seem to be the actual operation of various security and other industrial plans for the benefit of its members. Even today they could organize credit unions for themselves in many more industrial plants. And when workers finally are enjoying their share of the profits, management and responsibilities of industry, it should be their own organizations, the company units of the national and international unions, that should act for the individual worker.

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Patents: Modern Monopoly

By FRANCIS DOWNING

AS NOTED in the "Prologue" to the monopoly investigation (COMMONWEAL, January 6, page 288), "the common form of concentration is the control of a business field by two or more corporations," and "closely held patents are a means of limiting free enterprise." These statements of Dr. Thorp's have been proved in the inquiry into our glass-container industry.

Patents, by their very existence, and as an inducement to invention, are monopolies. A patent gives me the exclusive exploitation of rights granted by it. Moreover patents upon improvements cannot be exploited without license from the holder of the basic patent. This gives the holder of the basic patent not merely a "monopoly" but almost certainly gives him exclusive opportunity to buy the patent improvement.

According to Senator Nye the General Electric Company maintained its control of the market in electric lamps after the expiration of the basic patent through its patent on the process for frosting lamps. The Senator made this statement in 1934 and the present testimony confirms him.

The General Electric Company, the Radio Corporation and the American Telephone and Telegraph Company participate in a "patent pool." As a result, unrestrained power over important articles of merchandise is exercised. How much our Supreme Court is in need of the present evidence is revealed by the fact that Mr. Justice Black, in a recent case, was a lone dissenter when he wrote: "A power so far reaching—apart from contract—has not been expressly granted in any statute, and should not be read into the law by implication" (General Pictures Co. v. Electric Co., 1937). The utilization of new knowledge is precluded by the suppression of patents. Potential industries are confined through patent controls. Most of these things are known to us, and they offer a background for a consideration of the recent findings of the Temporary Economic Committee.

In the committee's consideration of patents, patent laws and patent practises, evidence was offered by members of both the automobile and the glass-container industries. Glaring contrast between the two industries became evident. We have the word of Mr. Arnold that the glass industry was not chosen as the worst of a type.

Of the automobile industry Senator O'Mahoney affirms that "apparently none of these systems has restrained the growth of industry and the arts, and all have proved a beneficial thing." That this is true is in large measure attributable to Henry Ford. For Edsel Ford revealed that his father would have been debarred from the industry unless he were able to break the Selden patent. It is startling to learn that had this patent not been broken the cheapest automobile would now be selling for about $2,000. This is of tremendous significance, for other industries have not similarly escaped confinement by patent monopolies.

It will be well to remember at this point that the Ford Company grants royalty-free licenses on Ford patents to all who ask for them. The Packard Company charges royalties in licensing its patents. The Automobile Manufacturers' Association have entered into a cross-licensing arrangement. That this may have only slight significance is indicated by Packard's refusal to participate. Mr. Macaulay, president of Packard, testified: "We measured what we had against what the other fellows had and thought it not worth while."

I stated earlier that this investigation promised to be realistic and scientific. The evidence given by all the witnesses on this particular phase of monopolistic practise has been unhesitatingly frank and honest. So far attempts to conceal information do not appear.

Mr. Edsel Ford suggested revisions in the patent laws, which for undisclosed reasons the committee thus far has not taken seriously enough: (1) Restrict the length of time patents may be frozen in the Patent Office as "pending." (2) Require that advance notice be given of intent to initiate infringements suits.

These, of course, are not all the changes the whole evidence reveals as required in our patent laws. They do seem to me to constitute a necessary substructure and I express the hope that they do. Why is made clear by the discovery that General Motors, for example, had to pay $600,000 because of infringing a patent application, the existence of which it did not know. Yet Mr. Kettering as well as general counsel for both General Motors and Packard agreed that it would be unwise to disturb the seventeeen-year period on patents. Kettering further suggested that it would be fruitless to insist that individuals rather than corporations hold patents.

That the seventeen-year period is in fact disturbed does not seem to have occurred to these gentlemen. Apart from this we must, I think, agree with Senator O'Mahoney, who at this stage found there was no special objection to the "free use" of the patent system in the automobile industry, since competition by patent was not suppressed.

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Never was Thurman Arnold's statement that we cannot atomize industry more starkly confirmed than by the study of the glass-container industry. Here is monopolistic practise run riot. What I meant by the escape of the automobile industry from confinement here is clear. This is the kind of thing one looked for in the nineteenth century, in the days of the "robber barons." The techniques, though, are different. And it is a sterile irony that here is monopoly created by the government.

The Hartford-Empire Company and the Owens-Illinois Glass Company constitute not only a monopoly but the only monopoly in the field. For potential industries in the glass-container field have been frozen out completely.

The Hartford-Empire Company licensed in 1937 67.4 percent of the glass-container manufacturers, and Owens-Illinois 29.2 percent. Obviously little is left over. These two companies control the principal patents in the industry. The Hartford-Empire Company decides who shall enter the industry and prescribes conditions of entrance. The Hartford-Empire Company controls the amount of competition in the industry. Hartford-Empire patents sold abroad contain agreements that the United States shall be closed to exports of products made under the licenses.

Hartford-Empire does no manufacturing itself. But it controls the output of milk bottles and "packers' ware." Not only does it exercise an absolute monopoly on milk bottles; it permits only three companies to manufacture them—Owens-Illinois, Thatcher Glass Company, and the Liberty Glass Company.

Introduced from files of Hartford-Empire was a "memorandum of policy of Hartford-Empire Company," as of February 18, 1930. It was writtent by Herbert Smith, late counsel for the company. Special interest attaches to it when we recall that Herbert Smith was Commissioner of Corporations in the days of the now tarnished trust-buster, Theodore Roosevelt. Here is revealed frank admission of the fact that patents were taken out "to block the development of machines which might be constructed for the same purpose as our machines, using alternative means." This, too, we find: "To secure patents on possible improvements of competing machines so as to 'fence in' those and prevent their reaching an improved stage." However, F. S. Smith, president of Hartford-Empire, said in respect of "fencing in" that he repudiated it "as a corporate policy." That to "fence in" was improper, Smith denied.

Mr. Smith attempted to defend the practises of his company by alleging that it was trying to lower costs to the consumer. But when it was rightly suggested to Mr. Smith that interest in lower consumer costs was inconsistent with payments of royalty by those using Hartford-Empire machines he said: "If they didn't pay us royalties they would not have our equipment and would have to go out of business." Thus he disposed of lower costs.

Three concerns, it appears, having Hartford-Empire licenses make about 80 percent of our fruit-jars and 80 percent of "packers' ware." That concern about lower consumer costs is not giving Hartford-Empire officers insomnia is shown by a letter from A. T. Safford, Hartford-Empire counsel and secretary. It is dated August 26, 1932, and is directed to the company representative in Texas. "Three Rivers Glass Company," it recites, "has been a perpetual thorn in the side of all the manufacturing companies. It won't assist the other manufacturers in any manner in maintaining general price levels. It isn't because they are more efficient than anyone else (which is a justifiable reason, of course, for lowering the price), but because they are just simply selling at an actual loss in order to stay in business."

Out of 38 companies in the glass-container industry 35 are licensed by Owens-Illinois, Corning Glass Works, and Hartford-Empire. How competition has declined is shown by the fact that in 1904 (when "Teddy" was trust-busting) there were 155 companies producing glass containers; now there are only 40. And of these, 5 produce more than 2/3 of the goods, thus leaving 35 firms to make only 1/3 of the glass containers in the country.

THIS then is an instance of a "monopoly" created by the government. The Constitution recites that Congress shall have power "to promote the progress of science and useful arts by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries." It does appear that the "exclusive right" in this instance, promotes special privilege rather than the "useful arts." To the unthinking NRA is dead and there are "none so poor to do it reverence." But the problem that it raised still remains, and the issue that it raised and tried to solve is with us still. Shibboleths do not face problems, much less answer them.

The special value of Mr. Ford's suggestion emerges when we learn that the original application for patents by the Hartford company was made in 1910. But the patent was issued in 1937. Thus control of the industry—since patents run for seventeen years—is frozen until 1954. That this situation is possible is due to litigation between 1914 and 1937. The cost of litigation—here as elsewhere—obviously works to the disadvantage of the individual and the advantage of the corporation. Senator Borah speaking of this practise of Hartford asked: "Did you ever hear of a better scheme for manufacturing litigation?" It might very well be that a solution lies in government ownership of all patents.

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In the industry, we discover, four companies fix or stabilize prices: the Thatcher Company on milk bottles; Owens-Illinois on proprietary, prescription, beer and whisky bottles; Ball Brothers on fruit jars; Hazel-Atlas on wide-mouthed containers. By eliminating other companies from the field they prevent competition and fix prices. I earlier suggested a possible connection between "monopoly" and unemployment—between "monopoly" and our inability to produce greater income. This is a clear instance of what I had in mind.

Mr. Levis testified that he was regarded as an opponent of the power to control competition. Yet the central fact remains that whether it is exercised or no, power over a whole industry great enough to prevent competition, freeze patents and fix prices, does exist. In my opinion no company or group of companies ought to have that power. Mr. Levis may be unusually immune from temptation but there is a great deal of human nature in man, and most, like Oscar Wilde, find it easy to resist everything except temptation. Certainly the presence of the power is not consistent with our traditional policy of free enterprise.

One excellent thing emerged from this phase of the inquiry: the question of moral turpitude was ruled out and a scientific attempt to discover facts was paramount.

Further complications in the industry ensued from the admission of Frank Ball that he didn't know that royalties Ball Brothers paid, since 1932, to Hartford-Empire were in turn paid back to competitors — Owens-Illinois and Hazel-Atlas. Yet the "kickback" amounted to $1,610,892. We learn, also, that following an "agreement" between Ball Brothers and Hartford-Empire, Hazel-Atlas Company reduced its output to 300,000 gross annually and Owens-Illinois to 100,000 gross.

How, too, the threat of litigation was used is further revealed in concrete application. The Knox Glass Association and affiliated companies become a part of the Hartford-Empire following threat of legal harassment. In the case of Amsler-Morton Company, following the failure of merger negotiations, Hartford-Empire threatened to bring suit for patent infringement. As a result sales of the so-called Lehr machine dropped off from $800,000 in 1928 to $18,000 in 1937. Thus the modern technique of monopolistic practise. Another technique is seen in Ball Brothers' agreement with Hartford-Empire that the latter would grant no more licenses for the domestic production of fruit-jars above those then in existence.

That Senator Nye was right in his statement to which I have referred is emergent from the closing testimony. The Corning Company manufactures electric light bulbs. Roughly one-half of the bulbs produced (121,000,000 out of 233,000,000) were frosted by a General Electric patent device.

An interesting and amusing story of decline in competition came from S. A. Coleman, jr., of Texas. Hartford-Empire forced him out of the manufacture of milk bottles. Of the Hartford-Empire officials he told the committee: "I told them that during my life I had seen men hanging from trees in Texas for doing less than the Hartford-Empire was trying to do to us." It was learned as the testimony concluded that Corning Glass owned 43 percent of the stock in Hartford-Empire, besides four out of the eight directorships; and that the Houghton family, with the Houghton Associates, owns 52 percent of the stock of the Corning Company.

Thus far, then, we have learned that government through patents creates the possibility of monopolistic practise. That it is only a possibility is clear from the use of patents by the automobile industry. That the possibility, however, can be actualized the glass-container industry shows.

Through the control of patents confinement of potential industries, the investment of new capital, the fixing of prices, the control of production have been realized in a single field. It is possible that employment of labor and production of new income has been prevented.

To me it seems that Senator O'Mahoney was cautious when at the conclusion of this phase of inquiry he said: "In some cases the evidence seems to indicate that the original intention of the patent grant as stated in the Constitution, to promote the progress of science and useful arts, had been obscured." He expressed doubt also as to whether or no Congress should allow patents to issue upon basic processes many years after such processes have been in active use in the industry. No positive conclusions were drawn or recommendations made either by the committee or by the Department of Justice.

While hasty legislation, consequent upon this revealing evidence, would be harmful, yet it seems clear to me that a revision of our patent laws is needed; that in the meantime this knowledge impinge upon the minds of our Supreme Court justices; that both of Mr. Ford's suggestions be adopted. Serious consideration ought to be given to the possibility of government ownership of title to patents. General laws in respect of industry no longer apply. Government by definition must surrender to realistic government. Freedom from regulation cannot be expected in fields where actual competition is not possible. Each industry presents a separate problem and so must be treated. We must change our confused idea about concentration. Where bigness and efficiency are necessary they must remain, subject to responsible regulation. These things must be done so that, as Thurman Arnold has written, "a number of eggs must be unscrambled." That we will have no more Sherman Acts is a consummation devoutly to be wished.

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Welsh Nationalism

By DONALD ATTWATER

THE NATIVE inhabitants of Wales are the purest surviving representatives of the people who lived in what is now England and Wales before the Anglo-Saxon-Danish invasions, inheritors of the blood and in part the language of the "Ancient Britons" and Romano-Britons. They were not subdued to the English crown until the days of Edward I (1284); two hundred years later King Henry VII Tudor "conquered England for Wales" at the battle of Bosworth; and in 1536 a formal act of union was passed whereby the principality of Wales was brought within the English constitutional and shire systems and its language treated as an anomaly that ought to disappear. Thereupon the Welsh gentry became to a considerable extent anglicized, and from that day to this many of them have found good scope for their first-class talents in England—the Cecils, Cromwell (Oliver ap Henry Williams), David Lloyd George.

At the Reformation and for some time after Wales was strongly Catholic (at least fifty Welshmen gave their lives for the Faith), but the eighteenth century found the country in dire need of a religious revival, a need soon intensified by the rapid and ravaging industrialization of the coalfields. This revival came principally in the form of Calvinistic-Methodism, and it swept the country with impetuous fervor: Welsh religion, from being broad, easy-going and rather too human, became narrow, dour and inhumanly puritanical. These two influences, industrial and religious, brought about a political change and, from being high tory, Wales in 1868 returned to Parliament twenty-two liberals out of thirty members. Another movement was one of interest in past Welsh history, for a long time, and still popularly, more enthusiastic than accurately informed.

In the nineteenth century the religious and literary currents fused, and the striking intelligence of the Welsh people was able to give rein to its passion for education. On the one hand the holding of local eisteddfodau (competitive musical and literary meetings) became general, and on the other the adult Sunday school became the principal agent in the conservation and encouragement of culture, which consequently was essentially theological, biblical and thoroughly Protestant. This revival was practically entirely Welsh linguistically, and what is nowadays called "democratic"; the English-speaking upper class stood apart from it.

Since 1889 a high school can be found in every Welsh town (and the towns are mostly tiny), and in 1893 the four university-colleges became the federal University of Wales. Here scientific study of the native language, literature and history was for the first time made possible, and its students are drawn in great majority from humble homes in mining and manufacturing centers and from the lonely sheep-farms of the mountains. All this movement of national self-affirmation was "regional," in the sense that it was not political, economic or administrative.

Today in Wales, whether for good or ill (and I am not at all sure that it is altogether for good), the liberal-nonconformist hegemony is breaking up fast. Poetry has ceased to be the handmaid of the pulpit, and already some of the prose novels degenerate into cheap naturalism. Play-acting, in contempt of the puritan ban, has become widespread both in Welsh and English, as has dancing —but of a kind imported from the U. S. A. via England. Welsh religion is still Welsh among the common people (mildly "fundamentalist," generally sincere, revivalistic) but tends to modernism among many of the younger clergy; and much of the chapel-going of the younger people is due to their love of singing and of oratory. The religious element is no longer dominant in politics, which, however, still has an idealistic tinge that is a source both of strength and weakness. Communism, naturally enough, is lively in the "distressed areas" of the south, and the Welsh element in the general labor movement is strong.

Since the industrial revolution Wales has lost much of her unity, but even officially there have been useful affirmations of national consciousness in recent years, such as the foundation of the national library at Aberystwyth, to which Pope Pius XI made gifts. Moreover, that consciousness is on the whole lively among the people at large, and is upheld by big Welsh colonies not only in English cities but so far away as Patagonia. It is significant that in 1927 a committee of the Board of Education issued a report on the Welsh language drawn up from the premise that its extinction would be a calamity from every point of view.

There are close on 2,500,000 people (including many non-Welsh) over three years old in Wales, of whom 36.7 percent can speak Welsh, a Celtic tongue allied to Breton; an unknown but considerable proportion of these habitually speak it in daily life, and 97,000 souls know no other language. Its use is not confined to the agricultural western

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counties but is strong also in the mining districts; according to locality it is the ordinary language of instruction in schools or is taught as a "subject" or is ignored. There was only a small decrease in the number of Welsh-speakers between the censuses of 1921 and 1931.

ALL WHO are interested, theoretically or practically, in the conservation of their national language and traditions by isolated ethnic groups, conservation for the purpose of culture and because to speak the language of his own race belongs to the perfection of a man, all such should become acquainted with the work and methods of the Urdd Gobaith Cymru, the "League of the Hope of Wales." In the words of its founder, Ifan ab Owen Edwards, it "crept into being, lacking both a clear vision and a definite policy," on January 1, 1922, but with a conviction that the existing youth organizations did not meet the needs of the country. Today, seventeen years later, 60,000 boys and girls are members of the Urdd, with thousands of adult supporters; it has been divided into 63 cylchoedd (districts) and 653 adrannau (branches), but on the organization side it is sometimes complained that there is insufficient contact between branches and headquarters. This development is not due to any wealth or influence behind it, but simply to the fact that the people have recognized the Urdd to be a thing that they want, and this is specially so among the old liberal nonconformist element.

The expressed object of the Urdd is "to raise a Wales which will be of service to the British commonwealth and to the world by forming its future citizens . . . upon the traditions of their own country . . .," and the promise solemnly made by its members (who must be under eighteen years old) is threefold: "I promise that I will be faithful to Wales and worthy of her; to my fellow men, whomsoever they may be; and to Christ and His spirit of love."

For its cultural development the Urdd naturally mainly depends on eisteddfodau, for singing, poetry, harp-playing and so on are the "national sports" of the Welsh, so much so that in rural districts physical activity requires more encouragement than intellectual. Athletics are being popularized, together with football leagues and other games, and summer camps are now an established institution. Its annual "drive" for the selling of Welsh books is valuable and successful.

The Urdd is entirely Welsh-speaking: "If Wales is to live as Wales she must keep her language"—it is out to preserve not a tongue but a people. For those children who cannot speak their language there is the rank of dysgwr, i.e., learner, and not till the dysgwr has attained some facility in Welsh (and what a lovely language it is!) is he admitted to full membership. The Urdd does not make a fetish of Welsh, but it is intransigent on the point and, in the opinion of this English writer, quite rightly so.

Of course the Urdd has its opponents and of course they are of their own household, especially on the language question. Adverse critics say that their attachment to Welsh is merely sentimental, and that it has no commercial value. It is true that fervent Welsh orators (and how they orate!) often talk sentimentally about their language; but so do other peoples, and it does not nullify a cause otherwise good. And the fact that a given language has no commercial value is not a valid argument against its knowledge and use, any more than the fact that it has an extensive literature (as Welsh has) is by itself a valid argument for its use: commercial and literary value are accidental and not essential to a language. For the use of a language is not primarily to enable people to earn a living or to write epics, but to enable them to express their ideas to one another, whether about cows, babies, metaphysics or God; and by the nature of things the best language for those of Welsh blood to express their ideas in is Welsh (and of the Irish, Irish, of Channel-islanders, Jersiaise, and so on). That this is so in fact, long residence in different parts of Wales has impressed on me.

Contemporary Welsh political aspirations are complex and elusive, apt to be shrouded in a cloud of words, of noble sentiments and of "feelings," and apparently unconcerned with ontological principles. But for ten years Wales has been the worst-hit part of the British Isles, and the extreme distress of the industrial and neglect of the agricultural areas has lent force to an agitation for economic self-government.

But there are not wanting those who would not be content with a "regionalism" of their own culture and self-administration under direct control of the English Parliament and civil service, which means lack of defense against shameless exploitation by English businessmen. There is now an organized Welsh Nationalist party whose object is to obtain dominion status (like Canada or Ireland), with an autonomous Welsh Parliament and ministry. Culturally, they put a "Welsh Wales" in the forefront of their program; but they argue that if a nation has not got its own political and economic machinery its culture soon becomes provincial and unimportant, a mere specialized echo of the contemporary culture of the neighboring and dominant nation. This danger certainly seems very real for Wales today.

Wales, they say, and say truly, has been ruined from without (England), and can be restored only from within. Economically, the party's policy is one of cooperation and widespread private property, by which alone can freedom for individuals, trade unions and society in general be assured. It

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is neither totalitarian (of "left" or "right") nor capitalist: call it "distributist" if you like; the party has the wisdom not to formulate in advance and in detail any abstract theoretical economic policy, but "agriculture should be the chief industry of Wales and the basis of her civilization."

This party has as yet very little political and not much national influence, but its leaders are extremely capable men, who know what their country needs and are going deeply into how those needs could be met and how their objects can be obtained by constitutional means. At the present moment the party is concerned (as is a similar nationalist party in Scotland) to harden Welsh public opinion against supporting England in a possible war and to refuse to accept conscription or other forms of coercion. In this it will have support beyond its own ranks, for the Welsh are strongly "pacifist."

In an ultimate showdown, Welsh nationalism on these lines will be opposed by the whole colossal weight of the vested interests (largely English) in Wales and of English "imperialist" politicians. The Welsh Nationalist party is still in its early stages and it is impossible to prophesy, but that showdown may come. That the government in London has noticed this nationalist movement and is a bit nervous about it was shown in a recent incident, to do justice to which would require an article to itself.

Readers of THE COMMONWEAL may well ask what part Catholics take in these movements, and the answer is, "As a body, none." The Catholics of Wales are mostly Irish, English or other foreigners, and in general they show a lamentable indifference to the deeper interests and enthusiasms of the people among whom they live. But Most Reverend Michael McGrath, Bishop of Menevia (which includes most of Wales), a Welsh-speaking Irishman, has from the beginning taken a keen and practical interest in the Urdd; moreover, the chairman and founder of the Nationalist party, Saunders Lewis, is himself a Catholic by conversion, and there are several other Catholics active in that party. The Welsh as a whole are still rather blindly anti-Catholic, partly because Catholics of Welsh language and tradition are only a tiny handful; and this will remain so until the Faith is preached by Welshmen or with a technique definitely adapted to the customs and consciousness of the Welsh people. But that is another matter, not the subject of this article.

Education and Escapism

By SISTER MARY DE LOURDES

MAYBE the line of cleavage between the thinking of Clara Glenn and Frances Sweeney on "Progress in Catholic Education" is not so marked as seems evident on the first reading of their respective articles in THE COMMONWEAL. Certainly the staff of Corpus Christi School agree fully with Miss Glenn when she says, ". . . The knowledge of God is the highest exercise of the human intellect and since it is the work of the school to train that intellect the school stultifies itself if it neglects to exercise the minds of its students on God." There seems to be no room for disagreement either with Miss Glenn's statement that, ". . . since the mind exercises itself with difficulty, teachers must devise ways and means of exercising it." The staff of the Corpus Christi School are giving evidence that they agree fully, not only with these statements, but also with Pius XI in his encyclical on the "Christian Education of Youth" when he says that education is cooperation with God to the fullest extent of our capabilities in the perfecting of the individual and of society.

Cooperation with God calls for the exercise of our capabilities and these are by no means limited to the intellect alone. We are men not angels. We have physical powers upon whose harmonious development depends to a great extent that of the intellect. If Catholic philosophy has little concern aside from a proverb or two about the physical powers, it seems to offer even less help in telling teachers how to get their children to leave their non-intellectual powers outside the classroom. I think it is Saint Thomas who says that the intellective soul of man is substantially united to a particular body forming together with that body an integrated, unique person. It is Saint Thomas, too, who says that learning is an active process. If this is so then Johnnie is no scholar, not because he submitted with difficulty to the effort of the school to train his mind but because the school was wrong in thinking that scholarship can be brought about in Johnnie through his submission to the efforts of someone else. The teacher, according to Saint Thomas ("De Magistro," Obj. 17) is merely an extrinsic proximate agent. The major factor in the learning process is the individual himself. Saint Thomas says:

> Just as a person may be cured in a twofold manner through the operation of nature alone or through nature with the aid of medicine, so there is a twofold manner of acquiring knowledge, the one when the

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> natural reason of itself comes to a knowledge of the unknown which is called discovery [experience?], the other when someone extrinsically gives aid to the natural reason which is called instruction. Now in those things which are done by nature and art, art works in the same way and by the same means that nature does, for just as nature in one suffering from cold induces health by warming him, so does the doctor. Hence, art is said to imitate nature. Similarly it happens that in the acquisition of knowledge the one teaching leads another to a knowledge of the unknown in the same way that the learner would lead himself to a cognition of the unknown in discovery.

From the foregoing it seems that the traditional school has erred, not in looking backward, but in not looking back far enough.

Much that is held to be sacrosanct as a part of traditional Catholic education has seeped into it from hostile sources. The catechism, I understand, came in with the Reformation. The getting of results through the "drilling-in process" has its roots in a mechanistic psychology—the Thorndyke theory of the S-R-bonds. Drill is necessary in some phases of learning but when Johnnie sees the end to be achieved and assumes responsibility for its achievement he cuts the drill period in half, if not in quarters, and the school need not worry about his submitting his mind to it.

And so we find that the Corpus Christi staff is progressive in that they are looking so far back that, as Chesterton would say, they are looking forward—so far forward that even the advocates of semantics are in the rear. For in providing experiences (rather than dealing in symbols) through which the children may acquire meaning they are back with Aquinas and in stride with Stuart Chase. Dr. Fitzpatrick in his introduction to Helen Mayer's translation of "De Magistro" clarifies this point:

> One of the great difficulties in modern educational theory and practise has been the failure to interpret adequately the significance of symbols in the educational process. We seem to think that symbols are a substitute for experience. They seem to pass current in educational practise without anyone's suspecting the currency is counterfeit. . . . The substitution of books for experience is another evidence of the same unfortunate tendency. Making text-books central in education is another aspect of it.

We should not take a substitution of symbols for meanings too seriously. Ability to define in terms of other symbols is not what is meant by meaning or understanding. It is fairly easy to define "slum" but only those who have had some experience in slum life have anything like an adequate meaning of the word, and the greater the experience, the wider and deeper the meaning. Sometimes I think it is just this mistaking symbols for meaning that is behind all our backwardness and pusillanimity concerning the solution of social and economic problems of today. "With desolation is our land made desolate because no man thinketh in his heart."

It is only because this is so that our quest for God is so faint-hearted. Our concept of God seems to be based on words. Hence it is that religion fails to be the integrating principle of so many lives. It is only when the human being is driven by an all-pervading purpose that he is able to use his intellect and his other powers to their fullest extent. Then it is that learning takes place, not only through instruction, but through discovery—the discovery of God through His revelation of Himself in the world He has made and in Jesus Christ, God Incarnate, living in the Church.

". . . Because no man thinketh in his heart," we dare say that the papal encyclicals on current social questions and the magnitude and urgency of current social problems have nothing to do with the question of curriculum or education. They have everything to do with the question of Christian education if religion is concerned with all relations and functions of life for they embody eternal principles of right and justice which are the expression of the nature and will of God. Let education first remember that while the school may escape from life, that escape means its death; and secondly, let education bear in mind that the child cannot escape from the life around him. Religious living is not learned in a vacuum. Father Leen in "The Holy Ghost" says:

> It is coming home to the discerning among Christians that their religion is not a mere provision for the future. There is a growing conviction that it is only through Christianity lived integrally that the evils of the present time can be remedied.

If Christianity is to be lived integrally on the adult level it must be lived integrally on the child level. The social and economic evils of the adult world have their roots in the social and economic evils of the child world. The four-year-old who grabs all the tools on the workbench so that he may control the situation must be helped to live Christianity integrally on the four-year-old level. The third grade boys who admit an unwanted member to their gang only because he has money to spend on them "need not to have been put into school that it might prepare them for intelligent participation in adult life." They are already pretty well able to participate in the kind of adult life that is current these days. And the banishment of workbenches and tools, and the forbidding of participation in gang life is not the way out. Why not rather sit down with the staff of Corpus Christi School and put ourselves to work on ways and means of helping our children to become Christ-dominated, to become dynamic with His spirit, to become with Him cooperators with God in perfecting the world.

These Sisters believe that to make this possible something more is needed than acquaintance with the past and the great thoughts of the past, something more than a broadening and a sharpening

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of the intellect. They agree with the philosophers who maintain that the mind comes to exercise itself upon God in various ways; first, through the study of the world which God has made—a study which holds the child enthralled from the beginning. For him, "everything in nature bears the imprint of God, it reflects Him as the work reveals the Worker" (Leen, "The Holy Ghost," page 257). And so this accounts for the fact that there is a greater emphasis on the natural sciences in Corpus Christi School than is to be found in the program of the traditional school.

IT IS not only through the world of nature that the child learns about God. His concepts of God's love, mercy, providence, and all His attributes are built up on experiences he has had in the world of men, the social world about him. No wonder many of them carry through life false and inadequate concepts of God. And, again, while He mercifully helps us to know Him as He is, through Revelation and especially through the coming of Christ into the world and the continuance of the Christ-life in the Church, we bear no warrant for assuming that it is right to separate ourselves from the world to which He came, even if it is a whole mess of knotty problems. On the contrary He seems to have made our activity in this world a condition of our union with Him. To quote Father Leen again:

> The daily stress that a man is submitted to, if he is not to prove traitor to the principles of faith and reason, in his decisions and in his acts, is what God places in man's way in order that man may achieve himself.

The children at Corpus Christi in common with others are not exempted from this daily stress either within themselves or outside, through conflict in home, neighborhood and school. The tendency to dominate is present in all, in the four-year-old who hides the hammers as well as in Stalin or Hitler, and wherever there is a conflict there is stress more or less great. Nor, as was said before, can we be at all certain that these children are not as keenly aware of social evils on their own level of comprehension as we are on the adult level. A four-year-old was amazed at Saint Joseph having to seek shelter in a stable on Christmas Eve. "Why, how was that?" she questioned. "Was he one of the unemployed?" Again, we know of an eighth grade in a city governed by a socialist mayor where feeling in his favor ran so high that a chance remark of the Sister in charge concerning socialism and the Catholic Church brought down a storm that was quelled with difficulty. There was not a single child in the class who was not articulate about socialism and its solution of social problems.

Furthermore if the social encyclicals have no part in the accumulated wisdom of his forebears from whence have they come? If the whole mess of knotty problems has to wait until the child arrives at activity (I thought that activity began with life, but suppose it comes later) how do we know that he will not be seeking his principles from dialectic materialism rather than from the encyclicals?

But the way in which the elementary school may deal with social and economic problems is a topic that cannot be treated in this paper. Several plans are being worked out but all concerned in the work feel sure that this is a problem that calls for collaboration from the best minds in the country. At present there is no evidence that very many of the best minds are much concerned about it. An American educator of note, however, has made the following statement:

> If the Catholic Church would only build her whole educational system from pre-school through the university and the adult level on the principles expressed in her social and educational encyclicals, socialism would vanish from the face of the earth. But [he added significantly] she won't.

Carlton Hayes's criticism of the substitution of the "social studies" for the full and detailed study of history is not to be put aside lightly. But just the same it seems improbable that Dr. Hayes would ever have dignified the chronological, factual presentation of wars and administrations of the good old days of the traditional elementary school as a full and detailed study of history. It was full and detailed enough, but were the details wisely chosen? Was it history? Few of us think so.

In conclusion, "if the charge against us of poor scholarship is true," "if the teachers are struggling against impossible odds," and again we all agree on these points, may we not look to some other cause rather than to the changes being advocated at the Corpus Christi School which are in close keeping with the teaching of the Angelic Doctor, the patron saint of these pioneer women of the Order of Saint Dominic?

Lines Written for Thanksgiving, 1938

Framed in the fading color of the trees,
Housed by the lead skies of a dying year,
Within the sound of ever-chaffing seas,
The pilgrims gathered while their hearts, from fear
But lately freed, found joy in gratitude;
And lest their spirits fail recalling land,
Which they would see no more, in attitude
Of prayer bend o'er the festive board—each hand
Firm-bracéd in its mate. And thus there rose
A custom in our midst that still holds place;
And now when every free-born wind that blows
Is burdened with the moanings of some race,
Keep we with lifted heart and bended knee
Thanksgiving for the last democracy!

GERALD M. C. FITZGERALD.

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Cézanne's Centenary

By JAMES W. LANE

THERE was a quiet, windless day here the other day, one of those days that baymen call weather-breeders. Nature was caught in amber, for all seemed motionless, except a few ducks whistling over the river in the pale gold of late afternoon. One lived in one's own world, aloof, impersonal. It was a day that Cézanne, generally considered the colossus of modern painting, would have loved, especially for the centenary of his birth, which falls on January 19. It was the kind of day he put into his best kind of painting—his landscapes.

On such a day you don't have to have your landscapes peopled with figures or with clouds. In fact, Cézanne never put a single figure—consulting Venturi's admirable work will prove it to you—in any of his landscapes (except, once, a fisherman in a boat), for his paintings full of bathers are rather studies of crowd groupings than of pure landscape.

Is Paul Cézanne as great as he was twenty years ago when Clive Belle wrote "Since Cézanne"? Indubitably he is. Although Van Gogh has exerted a stronger dynamism upon contemporary American painters, the influence of Cézanne lies in the realm of scholarliness. He is the great analyst among painters. More American painters have been led to think straight, to think esthetically, to compose soundly by Cézanne than by any other modern painter. What if this has led to sedulous aping on the part of some nonentities? They would have done worse if they had never learned how a great painter puts a canvas together, and this they learned from Cézanne.

It is not always instructive to study the earliest works of able men. Such men do not at once show the preeminence which later comes to them. And the work of Cézanne's first few years as a painter, that of between 1857 and 1860 and even until 1867, is not exceptionally distinguished. In still-lifes he is studying Manet; in landscapes, Loubon and Monticelli (that was where his innate faculty for getting plenty of rich, creamy paint was stimulated); and in figure-pieces, Delacroix. Good painters, all of them, and yet insufficient for a man who, although he called himself feeble in practical affairs, had a sort of passionate exaggeration through which he would do anything to come to greater grips with his subject.

It was this furious intensity that led him, in the matter of his early oil portraits and landscapes, to throw away his brushes and apply the paint with his palette knife. And this is what gives to those paintings, for example, the "Man in the Straw Hat" of the Metropolitan Museum, that vibrance whereby Cézanne first revealed officially his personality.

Or at least part of it. For this extraordinary man had another side to his art. Equal to his passion for getting next to his subject, he had an equal and opposite passion—dilemma of all true artists!—for removing himself from it. In his landscapes he can suggest trees being stirred by a breeze sweeping down a hillside better than artist ever could, and yet the landscape remains aloof, like "La Colline des Pauvres" at the Metropolitan. Cézanne rubs out all details distinguishing what is near from what is far, just as he does in the "Estaque" and the "Mont Sainte-Victoire" landscapes.

By removing what the average artist uses to get the observer's eye back into the picture Cézanne finds that he has to create other means for keeping that eye roving, or there would be little pleasure. The static landscape, of the Hudson River School type, erred in not keeping the observer's eye sufficiently on the jump. Cézanne, having subtracted the usual means, had to fall back on his own invention, and since by it one's eye does travel around his canvas at a greatly increased rate and is thus exercised and enlivened, hats off to him. He does it by making contrasts of complementary colors.

Talk about composition! Cézanne's art could not be sounder in that respect. Yet like modern French music, that of Roussel and Ravel, it is chock full of sophisticated undertones. One need not scrabble to find them, but they suddenly appear in his most austere works. I can recall looking for several minutes at a great picture he painted of the avenue of chestnut trees at the Jas de Bouffan (it is now in the Frick Collection) until I realized that a dull purple tone emanating apparently from the foreground's green grass meant—what? Violets!—and in the same shy way they have of barely suggesting themselves. Yet one didn't have to trouble oneself about what this amethystine suffusion meant, since it dovetailed so beautifully with the rain-washed black of tree boles and the milky white mist of morning.

The more I see of Cézanne the less I think of his still-lifes and the more of his landscapes. This may be because the former seem cluttered, mulled over, and somewhat discredited by all the imitations thereof, while the latter seem, because landscape forms are naturally more austere and patterned, at once convincing and full of charm.

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Certainly Cézanne's colors in landscape are now more impressive or bright than those he uses on apples and peaches and background drapery. But the landscapes, I think, have a remarkable rightness of touch and feeling. The more air, atmosphere and detail that is subtracted, the more they seem to have. What if their painter did slash them in moments of frenzied despair? When he was satisfied in his scholarly mind that one was fit, it was usually a long time after he had first started it.

Yet Cézanne's might in design is nowhere better shown than in this, that his loveliest landscapes, such as those in the Metropolitan Museum, never give one the impression of being either unfinished or tediously labored. They are fresh, frank, open compositions. "La Colline des Pauvres," indeed, is painted with such seeming haste, the brown veil of the canvas's priming showing through here and there, that an effect of breeze whisks across the composition. Here you will find the weeping brush strokes that Signac almost copies. The strokes are not squiggled neither are they put on pointillistically, side-by-side. But parallel waves of color appear to run through parts of the composition, while brush strokes are often almost equally parallel. This gives that lachrymose impression that you get when the alcohol in a liqueur glass shows its "legs" and which seems to be appropriate for trees played over by the wind. Yet this technique is strangely satisfying for the observer standing fifteen feet away. Nothing gives him quite the same idea of looking down from a height onto a shimmering lake of deciduous foliage.

One of the greatest landscapes Cézanne ever did is the "Mont Sainte-Victoire" of the Metropolitan. It is smoother than the "Colline des Pauvres." The painting of the cedars or the rock-pines in the foreground is utterly exquisite. In them Cézanne was very conscious of the occult balances he had created and though there is great interest in this part of the picture merely because of the masterly drawing of the tree-forms, he balances their attraction by extending to the right the branch and the plumes of the central pine and by leading your eye away by means of an aqueduct. Elsewhere I have developed the idea that Cézanne's landscape design is of the chocolate layer-cake type—a band of this color alternating with a band of that. The upshot is a dazzling, moving effect. Your eye, you find, moves about, whereas, compare with a Cézanne landscape one by only an average master, and in the latter work your eye is conscious chiefly of a sense of atrophy.

That is a pretty good commentary on the mastery of a profession, that the master can achieve far richer effects by throwing out of the window all the tricks by which those effects are usually achieved.

Views & Reviews

BY MICHAEL WILLIAMS

SECRETARY OF THE INTERIOR ICKES did not do so well in the selection of the evidence offered by him to support his charges against the American press in his recent Town Hall speech in New York, debating with Mr. Frank E. Gannett, proprietor of the Gannett chain of newspapers. At least three of the cases of alleged suppression of news presented by Mr. Ickes were promptly denied by the papers or the individuals concerned—the Boston *Herald,* the New York *Herald Tribune,* and Dr. Raymond Pearl, of Johns Hopkins University. And the denials are far better supported by the evidence presented by those concerned than the charges, which were pretty vague and flimsy. It is, however, only fair to add that Mr. Ickes told his Town Hall and radio audience that he was in possession of a mass of additional testimony which bore out his thesis that although the American press was certainly a free press so far as any control by the government is concerned, it was just as certainly not free so far as control by organized financial interests is concerned. It is to be hoped that Mr. Ickes will present this additional evidence, and go into the whole matter with more thoroughness than was possible in his truncated address at Town Hall, which was more of a dog-fight with his opponent than a general survey of the very important subject underlying the debate.

That the greater portion of our press should represent the point of view of commercial, industrial, financial and advertising interests does not necessarily mean that certain leaders of capitalistic groups have formed a sinister conspiracy to wield the influence of the main mass of daily newspapers and other periodicals against all forces and tendencies deemed inimical by these leaders—the labor unions, the New Deal, social reformers, and so forth. Nor does it mean that the big bosses of capitalism, seated in their banks, deliberately pull the wires that control their puppets in the business offices of the press, who in turn compel their humble and sometimes rebellious wage slaves in their editorial rooms to dance to the tunes dictated by those who pay the pipers.

The truth is far less melodramatic than that excited view of the situation, although none the less serious, and presenting a very important problem. It is that the American press faithfully reflects and is a part of the general group of social forces at work in our form of society. There are Communist and Socialist papers, because we have Communist and Socialist movements and parties. There are "liberal" journals, because there are "liberal" groups and tendencies. And there are religious papers, because there are many forms of religious thought and life, all seeking expression, all trying to influence other groups or individuals. And there is a vast number of papers, nearly all the great dailies, probably the larger number of small town and village dailies and weeklies, and the mass production magazines, both weekly and monthly, which quite honestly and usually quite fairly, from their own

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point of view, represent in their editorial policies, in the whole drift and tendency of their influence, the predominant philosophy of the nation—which is that of commercialism, the profit system. And unless the nation desires to substitute for that system some form of dictatorial government, whether Communist or Fascist, and permits that government to control the press, and the schools, and the churches, and all other groups, in the interests of the government, we must consider that our present press is far better than what it would be under a totalitarian system.

But of course this conclusion need not, and should not, lead us to rest content with the press as we have it now. Obviously, its influence is too heavily weighted for social health on the side of mere commercialism—for free commercialism should be an instrument of a good society, not the idol served by society for profits first. Which brings me back to a conviction uttered many times before, namely, that we need more free papers owned and controlled by other groups than money-makers. We need, for first example, a national chain of daily papers modeled upon the *Christian Science Monitor,* but representing traditional Christianity. The value of such an influence in a free society would be worth all the money it might require and all the labor needed to keep it going. For certainly the main weight of our press today is against and not in favor of Christianity.

Communications

THE PRESIDENT'S MESSAGE

New York, N. Y.

TO the Editors: There is much to be admired in the President's speech before Congress, and those participating in the Symposium, in THE COMMONWEAL of January 20, rightly upheld much of what the President said. His theology in the opening part was as thoroughly Catholic as could be asked for. But why the almost unqualified support of the President's message merely because he covers up with a sentiment that, as Father Gillis so aptly says, should not be "startling"? Of course, the President had to put us, especially Catholics, in a receptive mood before giving us the meat of his message. We wonder how many Catholics read past the opening.

The President's pet obsession, the thing nearest and dearest to his heart, has always been an unwarrantably large army and navy. He has shown, more than once, that his sympathies lay in the direction of "collective security," that damnable lie that will eventually lead us into war with the totalitarian nations.

"Words may be futile, but war is not the only means of commanding a decent respect for the opinions of mankind. There are many methods short of war . . . of bringing home to aggressor governments the aggregate sentiments of our own people." An official boycott? Would not such an action be a step on the road to war? Or did he mean, and we think he did, the amending of our neutrality law to give the President discretionary power in deciding to whom the United States may send arms? And why give the President more power? Remember that the administration fought and defeated the Ludlow Amendment that would have put the war-making power in the hands of the people. Tie the two together.

"We have learned that when we deliberately try to legislate neutrality, our neutrality laws may operate unevenly and unfairly—may actually give aid to an aggressor and deny it to the victim." This in the face of the fact that we all know a bill is soon to be tried giving the President discretionary power (could this be a try for the support of the people?) coupled with the fact that the President is notoriously pro-"collective security"!

Against whom has our neutrality law acted unevenly (we do not say unfairly)? China? Of course, but there is no furor about that. Spain? Ah, there's the rub. Franco benefits immensely by our neutrality law. Knowing the sympathies of the President and those of so many of the administration, can we doubt that this discretionary power would be operated in favor of the Loyalists? We are not pro-Franco. We consider him quite as bad as the other dictators. But we are in favor of this country maintaining a real neutrality, not one colored and prejudiced by the convictions and sentiments of one man. Why one man?

Roosevelt has done much for the country. He can still do a great deal more good. God bless him for what he has done and guide him in his future action. Let him work for this country, and if needs be, for other countries. But it is not his part to work against other countries even if he disbelieves their ideologies.

In closing, let us quote from the great Leo XIII: "Numerous troops and an infinite development of military display can sometimes withstand hostile attacks but they cannot procure a sure and lasting tranquillity. The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion."

WILLIAM M. CALLAHAN,
Managing Editor, The Catholic Worker.
GERALD GRIFFIN.
JOSEPH ZARRELLA.

Brooklyn, N. Y.

TO the Editors: Whether by accident or design it is noteworthy that, with one exception, the ten letters, in THE COMMONWEAL of January 20, discussing the President's remarks on religion accepted those remarks at their face value and did not venture to consider them in the light of the conduct of the administration. The exception was Daniel C. Walsh's citation of Lippmann to the effect that this philosophy was "new to the President."

This letter is not an attempt to rake up old sores or stir up ill feeling. It is rather an endeavor to analyze those statements by striving to find what motivated them, and thus narrowing down the implications which they were actually meant to convey. For has the recognition of religion as an immutable keystone in foreign affairs always been the lodestar of this administration? Is not this the régime that gave legal recognition to Soviet Russia, which condemns religion as a capitalistic drug? Again does one recall an attempt by our present government to instruct Ambassador Daniels to lend less encouragement to the affairs of an atheistic, church-baiting

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Mexican government? In both instances economic and political considerations triumphed over whatever concern for the fate of religion may have existed.

Those who have watched the growth of a powerful anti-Fascist sentiment in this country should have no difficulty in recognizing that however broadly the President's remarks may be interpreted, they were mainly directed against Germany and Italy and represented another phase of the "holier than thou" attitude which has distinguished our wordy war of attrition with these two governments during the past few years. For, any attempt to construe them as a new statement of foreign policy based upon a careful and studied analysis of the roots of the world's ills, must be tempered by the reflection that this administration, while allowing free rein to the criticism of Fascist excesses, has been oblivious to the sufferings inflicted by other anti-religious tyrannies.

ROGER W. MULLIN, JR.

SCULPTORS AND STONE BUTCHERS

New York, N. Y.

TO the Editors: Considerable publicity has lately been stirred up by the National Sculpture Society in connection with the alterations in the Church of Christ the King, Yonkers, New York. I certainly have no intention of taking one iota of credit from the pastor, the Reverend John W. Murphy, for what he has accomplished. As a matter of fact, I was privileged to attend a gathering in Father Murphy's rectory some years ago when his plans for the design and location of the altar, etc., were being discussed. If I am not mistaken, Father Murphy had asked the present Bishop of Camden, the Most Reverend Bartholomew Eustace (who was then professor of liturgy at St. Joseph's Seminary, Dunwoodie, Yonkers, New York) for advice in the matter and, in turn, His Excellency had asked me to go along, in my capacity as secretary of the Liturgical Arts Society. Later on the Church of Christ the King was awarded honorable mention in the competition for remodeled churches conducted by the Liturgical Arts Society (fourth quarter, 1936 [1937], of *Liturgical Arts*).

In the publicity material published in the newspapers and, in particular, in the December 21, 1938, number of the New York *Herald Tribune,* one enthusiastic commentator remarked: ". . . In almost all other Catholic parish churches the altars and sculpture are 100 percent from the other side, and most of the statues are as wildly painted as taxicabs." That is the sort of statement that usually makes a hit in newspapers but it is not quite the case. There are many churches in this country in which bad statues and other objects have been removed by the pastors during the past ten years or more; and also many in which such things were never allowed. We all know of the Church of the Sacred Heart in Pittsburgh. The pastor, the Very Reverend Thomas F. Coakley, has kept the church free of any objectionable items and the work of the sculptor, Frank Aretz, is among the best to be seen in any of our American churches On a smaller scale I can mention what was accomplished by the Reverend Martin Brennan in St. Peter's Church, Brownsville, Pennsylvania. This excellent job of remodeling was awarded first prize in the competition sponsored by the Liturgical Arts Society and was described and illustrated in the fourth quarter, 1936 (1937), of the society's magazine. There are many other such examples to be found in the United States.

One great trouble is the divorce between the work of the modeler and the man who actually carves the statue. The National Sculpture Society might well tackle that question and help those artists who wish to control the execution of their work. There are too many firms whose work consists in carving (by machine or otherwise) the work of sculptors who seldom have an opportunity to control the actual execution. I know very well that, in theory, the sculptor has the right to check up on the work in all stages and possibly come in at the last moment and "clean up" the fine points, but anyone familiar with actual practise knows very well that this combination is not the best way to execute good, honest work. Pastors and architects would do better to patronize artists such as John Howard Benson and Ade de Bethune, of Newport; Adam Dabrowski, of Chicago; Robert Amendola, of Natick, Massachusetts; Father McGlynn, O.P.; Frank Klein, of Brooklyn, New York; Joseph Coletti, of Boston, Massachusetts; and many others. The enthusiastic *Herald Tribune* commentator seems to imply that our troubles are over if we substitute wood statues for plaster of Paris statues. It seems to me that quite a few plaster statues I have seen are much finer than some wood carved statues, particularly those which have been chopped up in the carving machine, and I think the commentator is far afield when he objects to painted statues. Some statues are gaudily painted but this does not mean that all polychromed statues are necessarily bad. What is wrong in painting a wood or a stone statue, if the work is properly done?

All this is a matter of common sense, discretion, competence and a fair price. It seems to me that the best work can be obtained if the sculptor does most of it in his studio and with as little assistance from the professional carver as possible.

Lest I be misunderstood let me say again that Father Murphy deserves full credit for what he has done in the Church of Christ the King but let us not make a mountain out of a molehill and dramatize the incident out of all proportion!

MAURICE LAVANOUX,
Secretary, Liturgical Arts Society.

Portland, Me.

TO the Editors: In the January 6, 1939, issue of THE COMMONWEAL in the Week by Week columns you discuss the field of art in our American churches. Your comments prompt me to call attention to the beautiful St. Joseph's Church erected here in Portland by the Reverend John W. Houlihan.

The wood-carvings even to the altars are I think without peer. The same may be said of the beautiful windows. In fact the whole church is so perfectly designed and built that it cannot help inspiring devotion. I believe it truly reflects the soul and character of the pastor who built it.

A READER.

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CHEMICAL WARFARE

Las Cruces, N. M.

TO the Editors: After having been a subscriber to THE COMMONWEAL as long as I have, it is with deep regret that I ask you to cancel my subscription to your magazine, as my feeble protest against the very careless handling of the truth exhibited in your pacifist propaganda.

You stoop to the level of those propagandists who care not what the facts may be so long as a story may be written in accordance with their desires. The cause of peace, and the reputation of the Catholic Church for reason and accuracy, are not well served by such methods.

If an example be needed I refer you to the article on "Chemical Warfare" by Robert Grimes in your issue of January 6 and especially to the last paragraph thereof. It would be difficult to pack more misstatement concerning chemical warfare into a paragraph of equal length.

If the article was written and published in good faith I shall be glad to point out its errors in detail, citing authoritative documents as to quantities of gas required for a lethal concentration and how long before the gas would be diffused with possible methods of delivering it, even without wind. A very simple physical impossibility is indicated, of producing any such concentration as Mr. Grimes describes. "The New Technique" exists nowhere but in fantastic writings.

You will note that, notwithstanding the numerous ruthless wars that have been fought since the Armistice of 1918, nothing like Mr. Grimes's gas attack has been attempted—the simple reason being that military men know that it would be ineffective. Airplanes are not used for gas attacks.

VERY REV. H. D. BUCHANAN.

WAR AND YOU AND I

West Baden Springs, Ind.

TO the Editors: Mr. Attwater's reply to my letter, in THE COMMONWEAL of January 13, merits fuller consideration that it is here in my power to give. A word on each of his two points will, I trust, be permitted.

(1) I assume that licit military action and efficacious military action need not in modern times be under all circumstances essentially incompatible terms. It is the contradictory assumption that appears to me improbable.

(2) The charity of Christ is the soul of Catholic solidarity. On that we profoundly agree. The test however of that solidarity is in doctrinal matters the comparison of our thought with the official tradition of the Church. "If Christian doctrine degenerates into mere individual sentiment it will disappear" (Michael Williams, THE COMMONWEAL, January 13, 1939, page 324).

I should like to assure Mr. Attwater both of my high regard for him and of my grave devotion to the cause of international appeasement.

REV. EDGAR R. SMOTHERS, S.J.

Points & Lines

"In the Name of the Great Jehovah . . ."

GOVERNOR AIKEN of Vermont has put his finger squarely on one basic aspect of the New Deal which, when it becomes manifest, is fundamentally unpopular. He has kept the issue clear and specifically denies that it has anything to do with the administration's social or economic program but rather with the means used to carry it out. In his message to the Vermont Legislature he said:

> The issue is simply and solely the insistence of the federal government that it can take from us what it chooses, without any regard at all for our wishes or our rights. For more than a year I have warned that behind the flood control, behind the power development, was a deliberate attempt to prepare the way for a little group of men to run things their way—good sometimes, bad sometimes—but always their way, forgetting that a check with the home folks and their wishes is not only good practical horse sense but the very essence of democracy.

What is behind all this? After the disastrous Connecticut Valley flood of 1936 it was apparent that measures of control had to be taken. The New England States negotiated a number of compacts designed to make joint action, financially assisted by the federal government, possible. This method of handling the situation was not approved by Congress and a different set-up, under the War Department, was instituted. Last October a group of army officers discussed with Governor Aiken the construction of a flood control dam at Union Village. The Governor and other state authorities agreed to the army engineers' plans and the War Department drew up an agreement on the basis of which the federal government would proceed to acquire the necessary land. It was sent to Washington for final signature. On January 6 the Governor learned that Secretary Woodring did not feel any such formal agreement was necessary. Immediately the Governor called a special session of the legislature and asked for approval of his stand and for an appropriation to take legal action. He was overwhelmingly supported.

The immediate issue is that of the extent of the power of eminent domain vested in the federal government. As the Springfield *Republican* puts it:

> Senator Austin of Vermont is quoted as admitting . . . that the federal government has the power to acquire sites, without the state's consent, for forts, arsenals, magazines, dock-yards and other needful things.

But has the federal government power in the case of such projects as flood control? The economic implications involved are well stated in the Baltimore *Sun:*

> The original flood-control program contemplated the construction of numbers of relatively low dams, which would flood little tillable soil. That was the idea underlying the four-state compact. But the federal flood-control project, embodied in the law of last July, contemplates power production, and power production involves high dams with

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large lakes behind them. If that program is carried through, Vermont foresees her finish as a farming state.

Dorothy Thompson recalls the attitude of the Rural Resettlement Administration toward Vermont farming land:

> They think the federal government is extremely casual about a lot of things. They haven't forgotten yet that way back five years ago some of the boys from the Rural Resettlement Administration declared Vermont to be 52 per-cent uninhabitable and suggested the citizenry ought to be evacuated off the hill farms.
>
> I live on one of them, and I'd like to see the federal government try it.
>
> The answer of Vermonters was, "Well, it's inhabited, ain't it?" And some of them pointed out that it had been inhabited for 150 years, sometimes by members of the same family, and that the American "Who's Who" is pretty liberally sprinkled with some of those names.

Vermonters have long been jealous of their property rights in land. A decision of the privy council in 1764 which invalidated the titles of Vermonters to their farms produced a private little revolution before the general uprising; because of plotting by New York and New Hampshire to divide Vermont between them, the Green Mountain State remained independent of the other states for fifteen years, and Ethan Allen of Ticonderoga fame was one of those who favored his state's joining Canada!

Governor Aiken's action produced a number of acid comments in Congress, ironically enough from Southerners, who are traditionally the champions of "states' rights." Representative Rankin (Mississippi) summed up the reaction of those opposing the Governor (New York *Times*):

> Mr. Rankin . . . accused Governor George D. Aiken . . . with "running in his imagination for President in 1940 as a power trust candidate."

The Baltimore *Sun* describes the reaction of the rest of New England:

> Having made up her collective mind to declare legal war against the government of the United States, Vermont followed the true pattern of sovereignty and cast about for allies. Already, but forty-eight hours after the fateful decision was taken, she has found five of them. The Governors of Maine, New Hampshire, Massachusetts, Rhode Island and Connecticut have publicly stated that they stand behind the Governor of Vermont in his effort to stop federal seizure of land in his domain.

The President's reaction was described by his White House secretary as follows (New York *Times*):

> If Vermont doesn't want the protection, it doesn't have to have it. Other states want and can use the money. The War Department is acting in entire accord with the Flood Control Act. There was no resentment when it was passed.
>
> There is no tendency on the part of the President, and I am sure on the part of the Secretary of War, to violate any state's rights in the acquisition of land.

Editorial reaction to Governor Aiken's stand has been generally favorable, even in cities along the Connecticut River which stand to suffer the most by it. The Hartford *Courant* and the New Haven *Register* and *Journal-Courier* all approve. The latter says:

> The crux of the matter would seem to lie in the fact that, as has already been said by governors and legislators, there is grave question of the constitutionality of the act which permits such federal taking of state lands.
>
> Can it be possible that ardent New Dealers have a haunting fear of another blow from the Supreme Court, or is it that, as on other occasions, they find court ruling irksome?

Only the Springfield *Republican* objects:

> Brandishing an obsolete principle of state sovereignty, as something equal to or superior to national sovereignty, in the case even of a navigable, interstate river, Governor Aiken stands in the way of flood protection. He has gone Calhoun.

The Baltimore *Sun*, which is strongly against the New Deal in general, grows rhapsodic over Vermont:

> Here's a cheer for Vermont! She may be right, or she may be wrong, she may be wise or she may be stupid, but whatever else she is, she is a free state. Vermont she has been, Vermont she is and Vermont she proposes to remain, federal government or no federal government. How can the Maryland Free State fail to thrill to this? For many years we have realized, in this vicinity, that the Union is composed of forty-seven states and Maryland; now we begin to believe that it consists of forty-six states, Maryland and Vermont. We choose to regard this news as a gleam of light in a gloomy day, a bit of evidence in encouraging those optimists who insist that the world is getting better.

The New York *Times* seems to sum the matter up:

> Green Mountain folk are patriotic—certainly. They will die for the federal government on request. What they won't do is let Washington put anything over on them. This attitude is not mentioned here by way of condemnation or of praise. It is simply a fact. Sometimes state pride obstructs a desirable national program. Sometimes it protects us against the swift rush of reform or the black devices of reaction. Just now Vermont annoys the 100 per-cent New Dealers. It will not annoy the same persons so much if a reactionary administration in Washington ever attempts to suppress local or personal liberties. If this ever happens Vermont will, one expects, be heard from in what the politicians aptly call no uncertain terms.

Relief and Debate

THE DAILY Treasury Statement of the United States government lists the General Fund receipts and the gross general fund expenses, and then carries on with expenditures for "Recovery and Relief." These latter are broken down into the following categories. Agricultural aid: Federal Farm Mortgage Corporation; Federal Land Banks; Commodity Credit Corporation; Relief. Public Works (including work relief): reclamation projects; public highways; river and harbor work; Rural Electrification Administration; Works Progress Administration; Public Works Administration grants; all other. Aid to home owners: home loan system; emergency housing; U. S. Housing Authority; Federal Housing Administration; Farm Security Administration. Miscellaneous: Reconstruction Finance Corporation; Export-Import Bank of Washington; Administration for Industrial Recovery. Public works: loans and grants to states, municipalities, etc.; loans to railroads; Public Works Administration loans. Transfers to trust accounts: railroad retirement account; government employees' retirement funds (U. S. share).

This breakdown, however, does not give the full picture of regular and emergency expenditures. The report of the Secretary of the Treasury, delivered with the budget message on January 5, broke down federal spending in a more

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comprehensible manner, showing, for instance, outlays of the regular departments of government which should be classified as "recovery and relief," and likewise dividing the expenditures under such heads as "public buildings," "public highways," "reclamation projects," into those that are considered regular and those which are considered special for relief and recovery.

However, according to the Treasury, the total expenditures for recovery and relief during the year ended June 30, 1938, was $2,237,563,551.87. The estimate for the year to end June 30, 1939, is $2,437,684,830; and for the following (1940) year, $516,165,000.

An interesting table of "actual and estimated receipts and expenditures for the fiscal years 1931-40" was published in the New York *Times*. The "ordinary expenditures" were listed by fiscal year ending with June (in millions of dollars):

> 1940 (estimate), $5,537; 1939 (est.), 5,251; 1938, 4,646; 1937, 4,663; 1936, 5,309; 1935, 3,457; 1934, 2,651; 1933, 2,851; 1932, 3,163; 1931, 2,987. Total, 1931-40, 40,515.

The "extraordinary expenditures," including public works and unemployment relief, add up in this way:

> 1940 (estimate), $2,019; 1939 (est.), 2,741; 1938, 1,996; 1937, 2,527; 1936, 2,372; 1935, 2,363; 1934, 1,853; 1933, 360; 1932, zero. Total, 1931-40, 16,231.

The report of the special Senate committee to investigate unemployment and relief made several interesting recommendations. It recommended the consolidation of various federal activities in these fields into one new Department of Public Work.

> As long as we regarded unemployment as an emergency problem we could excuse the continuance of emergency agencies. There is now a necessity for a coordinated program. . . . There should be one office where unemployment benefits will be granted and where the employment service will aid a man to secure private employment. There should also be a department of public works providing a work program based upon current advices as to unemployment throughout the nation. Through the same office, workers for whom private employment is not available should be assigned to a job on a work program conducted by a department of public work. By the merging of organizations engaged in the same work, great savings can be effected in administration costs. . . . The Civilian Conservation Corps and the National Youth Administration are temporary oranizations to give work opportunities and training to men and boys of working age. It seems to the committee that the work of these two agencies should be coordinated and placed under the direction of the Department of Public Work.

A second important point is that:

> A work program, however, should not be expected to suddenly expand in order to take care of a great increase in unemployment caused by an unexpected recession in business. Unemployment compensation should be the source of financial help to the worker who loses his job because of a falling off in general business. At the appropriate time the federal work program can be increased so as to provide additional work.

A formula for allotments to the states is outlined:

> It is recommended that in future the formula be that two-thirds of the total cost of projects in a state be borne by the federal government; provided that in states where the average per capita income is less than the average per capita income in the entire United States the local contribution to projects in those states shall be proportionately reduced. . . . The allotments should be based upon the population of the states as determined by the census and upon the number of unemployed in the various states as ascertained by the unemployment census of 1937 until such time as the employment service is able to currently supply such information.

In spite of demands of the administration, the House, without much debate, cut the deficiency relief bill to supply WPA money until July, from $875,000,000 to $725,000,000. In the Senate there were threats that an attempt might be made to cut this figure still further. On January 17, the New York *Post* voiced a general opinion:

> While conceding that their fight for increasing the appropriation was next to hopeless, liberal Senators were confident that Senators Harrison of Mississippi, Glass of Virginia and other economy enthusiasts would be unable to slash the appropriation below the House figure.

The press reaction to the cut in the relief figure was almost perfectly in line with the general liberalism or conservatism of the paper or periodical, with a large number of papers refusing to commit themselves, or insisting that it is impossible to isolate the problem of increased WPA money from the general problem of recovery and relief. The Chicago *Daily News*, published by Republican Frank Knox, says:

> The fact is that, as long as relief is administered through an agency like WPA, the prospect of any substantial reduction in expenditures is utterly illusory. . . . Abolish the made-work type of relief altogether. Put relief on a direct cash-grant basis, administered by non-partizan state and county boards.

The Republican *Herald Tribune* of New York endorses the story of Joseph Alsop and Robert Kintner:

> Curiously enough, just such action (a congressional cut) was welcomed at the White House. The relief strategy was outlined by Mayor F. H. La Guardia. . . . He suggested that the relief request be more than liberal, and that Congress be permitted to cut it freely. He added that economizing congressmen would soon hear from their districts, which would strengthen the President's control over the lawmakers, and help him with appropriations for the coming year.

The *Christian Science Monitor* believes:

> As respects an effort to bring expenditures into some relationship with revenues the cut in the relief appropriation signifies a wholesome determination.

The *New Republic* says:

> If the President's recommendation is accepted, things will be bad enough; if the conservatives get their way, they will be a lot worse.

And the *Nation*:

> Actually it is very doubtful whether this [original $875,000,000] is sufficient. It means that the WPA enrolment, which was 3,112,000 in December, must not average more than 2,868,000 over the remainder of the fiscal year.

Certainly something more than the elimination from relief rolls of "malingerers" is necessary before the lower figure will be adequate. But no matter what is done now, the final decision will not be taken so long as Congress remains in session, capable of legislating a new appropriation.

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The Stage & Screen

The White Steed

THE IRISH theatre is today the richest in language, the most vital in theme, the freshest in characterization of the theatres of the world. There is a seeming paradox in the fact that this is so because the Irish dramatist casts aside tradition, and also is inspired by it. But the tradition he casts aside is a dead tradition, the tradition of writing for the stage in terms not of life but of conventions; while the tradition which inspires him is the tradition of his race. Inherent in that tradition are things pagan in origin, but they have been transmuted and softened and purified by a thousand years of the true faith. It is in short the Catholic tradition which so enriches the Irish dramatist of today, even when he may not himself be a Catholic, which offers him a field to till not made barren by Calvinism, or sterilized by commerce, or poisoned by pseudo-science. Set Paul Vincent Carroll, the most recent and also the most imaginative and intellectual of the Irish dramatists, against any living English or American playwright, and the two latter, however brilliant they may be superficially, become none the less pale and thin both in content and in diction. For Mr. Carroll has his roots deep in the rich soil of his land and his faith, and his words have the richness and the power of the generations who have died to make them so.

"The White Steed," Mr. Carroll's latest play, tells the story of an honest but narrow and bigoted young priest who attempts, like a sort of modern Savonarola, to puritanize the town. Against him is set Canon Matt Lavelle, the head of the parish, a humorous and infinitely wise and human old priest, who though paralyzed in his legs is very far from being so in his head. After Father Shaugnessy has set the community in an uproar, and by his vigilante methods has even got the enmity of the police, Canon Lavelle by a prayer to the Virgin recovers the use of his legs and is able to restore peace to his parish. This is of course but the bare bones of the story; the real play lies in the magnificent character drawing. While Father Shaughnessy and his vigilante followers do seem to be rather overdrawn, the other figures are portrayed in a masterly fashion. The Irish schoolmaster, courageous only when he is drunk, the rebellious young girl who has been educated in England and whose love for the schoolmaster at last makes a man of him, and above all Canon Lavelle, are unforgettable.

Canon Lavelle is the precise opposite of Mr. Carroll's other Canon, the one of "Shadow and Substance," as spiritual as the other is worldly, as humble as the other is proud, but at the end as triumphant as the other is defeated. Magnificently played by Barry Fitzgerald it is a character not to be forgotten. Splendid performances also are given by Jessica Tandy as Nora, by Liam Redmond as the schoolmaster, by George Coulouris as Father Shaughnessy, by Ralph Cullinan as Nora's father, and by Thomas P. Dillon as the police inspector. Once again New York is in debt to Eddie Dowling for giving us a magnificent performance of an imaginative and truly spiritual play, which the slight exaggeration of the crusading priest doesn't really injure. "The White Steed" is at once acting drama and literature. It is a better made play than "Shadow and Substance," and its writing, though more down to earth, equally fine. (At the Cort Theatre.) GRENVILLE VERNON.

Freshman Civics and History

"THE GREAT MAN VOTES," only mildly the lesson in citizenship that its title implies, is really a very funny comedy that might have been an exceptional picture if it weren't for its preposterous and slight story. Its greatest charm lies in the two delightful children, Virginia Weidler and Peter Holden, who remake their father, John Barrymore, into the great man he once was. But the plot hinges on one man's vote in the city elections and somehow you never quite believe the whole thing. Peter Holden, from whom we expected so much after his amazing stage performance as Pud in "On Borrowed Time," seems a bit mannered in his first film. Virginia Weidler again proves to be the most capable and unassuming child-actress in Hollywood. The rôle of Pops, the ex-Harvard professor, the night watchman who once wrote monographs on language derivations, is a natural for Mr. Barrymore. Garson Kanin's direction, though good, does not come up to "A Man to Remember." One scene is a gem—that in which you see only the feet and legs of Peter and Virginia and they walk reluctantly to school.

Legend and history are so mixed up with the facts about the James Boys that any play or movie involving the famous outlaws can have much leeway without going too far wrong. Tyrone Power's Jesse James does not have the depth of characterization of Dean Jagger's recent *half-pious, half Robin Hood* portrayal in "Missouri Legend"; although Mr. Power sees to it that the audience is on his side, he gives the bandit enough vitality to make him real and occasionally vicious. However, it is the entire production of "Jesse James" that is outstanding. Henry King's smooth direction, Nunnally Johnson's lively screenplay, the excellent Technicolor photography of Missouri scenery and costumes of the eighties, plus the fine performances of Henry Fonda, Nancy Kelly, Randolph Scott, Henry Hull, J. Edward Bromberg, Brian Donlevy and Jane Darwell make "Jesse James" much more than just a starring vehicle for Tyrone Power. In spite of your disapproval of the James kind of revenge and robbery, you are swept from scene to scene by the exciting story.

The he-manizing of Robert Taylor reaches a new high in "Stand Up and Fight." While battle is being waged between the stage-coach line and the young Baltimore and Ohio Railroad during the 1840's to see which method of transportation is going to be successful in carrying Easterners through the Alleghanies, Bob takes on Wallace Beery in a couple of bloody encounters. Kids will love the fights. Adults will like the historical background and paraphernalia. The romance is not especially stirring or convincing. Question: Has Robert Taylor entered the competition between Gary Cooper and Tyrone Power for the coveted rôle of Abe Lincoln? PHILIP T. HARTUNG.

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Books of the Day

The Brontë Family

The Miracle of Haworth, by W. Bertram White. New York: E. P. Dutton and Company. $3.50.

REPRESENTING as they do the first generation brought up on the emotional literature of the early nineteenth century, the Brontës could be made the object of a significant literary study. "The Miracle of Haworth," unfortunately, is not such a study. Mr. White avoids the ordinary temptations of the literary biographer. He does not condescend. He does not attempt amateur psychoanalysis. He does not supply gaps in our knowledge of his subjects' lives with fiction. But he offers in place of these things no serious treatment of the literary and cultural problems connected with the Brontës. The book merely tells their story again in what is too often a disconnected fashion. Exclamations of worn-out critical phrases are frequently substituted for literary analysis.

One main purpose of the book seems to be to mitigate the impression of unrelieved domestic gloom which previous lives of the Brontës have given. Although this attempt makes for a laudable avoidance of sensationalism, the result is not convincing. In dealing with his children, the Reverend Patrick Brontë may have anticipated modern educational methods, but his parsonage on the moors, where he dined alone and amused himself by shooting a pistol out the window, must have been a strange place nevertheless, and a rather dreary place.

Mr. White's second purpose is evidently to reappraise the work of Charlotte and Emily and to give them a higher place than they have heretofore occupied among women of letters. To attempt to rank authors according to merit is always a delicate and often a futile undertaking. Literary figures differ in kind as well as in degree. One cannot measure Charlotte Brontë and Sigrid Undset, for example, by the same scale. Ordinarily, that critic is most useful who is not concerned too much with giving his author a particular rating and who tries, by careful analysis and by supplying the necessary background, to increase his reader's understanding of the author. Such analysis and background Mr. White does not supply, and his reader's understanding of Emily Brontë will probably be left unchanged by such assurances as that her "consummate art stands transcendent."

CHARLES DONAHUE.

HISTORY

Latin America, by F. A. Fitzpatrick. New York: The Macmillan Company. $3.75.

ON FIRST glance this volume has all the appearances of being another book on South America, the number of which is fast becoming legion. The text-book field has heretofore been fairly well monopolized by American writers, with occasional sorties by French historians who have undertaken to give us one-volume surveys of the history and evolution of the Hispanic American countries. Professor Kirkpatrick has established for himself a solid reputation in the general Hispanic field and gained particular attention with the publication of his history of the Spanish conquerors. The book under review pretends to synthesize the whole sweep of Hispanic America from the landing of Columbus to the Buenos Aires Conference.

The defect apparent in almost all text-books of this type is evident in this volume, namely, the treatment of

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each country independently. One of the really great problems for the writer on Hispanic American history as a whole is to achieve anything like a logical and orderly grouping; a well-knit structure in which the sense of unity will remain side by side with the necessary variations and differences between the various countries. To date very few have discovered a method to solve this difficulty. Professor Kirkpatrick follows the well-trodden path of treating country by country without too much attention to the interlinking or inter-relationship.

It is not clear what need this book fills. There are already a goodly number of similar texts on the market, some well done, some deficient. This volume is balanced, dispassionate and without going into details of omission, fairly complete. It goes over the ground however which has already been covered by a host of other works in the same attempt to give a handy and adequate *aperçu* of all of the Spanish and Portuguese speaking world.

RICHARD PATTEE.

The Problem of Historical Knowledge, by Maurice Mandelbaum. New York: Liveright Publishing Corporation. $3.50.

ACCORDING to the author of this excellent book, a basic presupposition of the theory of relativism in history is that the historical process has no inherent, ascertainable structure. All historiography therefore is a falsification of fact. Relativism is also founded, he says, on the contention that all historical judgments are value charged and cannot therefore be objectively valid. Like the preceding doctrine, this principle is central to the whole relativist theory. The works of men like Diltney, Mannheim and Croce are here closely analyzed to illustrate the drift of relativistic thought on the nature of historical knowledge. Aware that historicism means the bankruptcy, in a theoretic sense, of the historian's undertaking many first-rate critics have tried to establish the opposite thesis. Professor Mandelbaum has chosen to describe the attempt made in this direction by Simmel, Rickert, Scheler and Troeltsch. Simmel failed, he concludes, because of his Kantianism. His categories "instead of providing a basis for objectivity . . . at best provide an explanation of how the historian's mind works." Consequently he never attained more than an epistemological objectivity. Even that remained to his critics but a pious hope. Of Rickert the author speaks with sympathetic respect but he finds failure here too to overcome relativism—again, mainly as a consequence of Rickert's Kantianism. Rickert considered history to be determined by value. A necessary result was that he could furnish no adequate understanding of cause-effect connections of events when these were independent of value. Scheler differed mainly from Rickert by substituting material for formal values as constitutive of history. The objection that must be interposed to this is that values, as essences, are not the subject-matter of the science of the singular which is history.

Professor Mandelbaum asserts that to overcome relativism it is essential to deny that the "validity of knowledge must be . . . estimated with reference to the conditions under which it is formed." Statements are true or false according as they hold for facts. "This view of historical knowledge leads us to assume the philosophic correspondence theory of truth." Moreover *in principle* value cannot be admitted as a necessary ingredient in statements about fact although that values do enter into many such statements, e.g., in propaganda, cannot be denied.

Given objective facts are sometimes correlative and sometimes independent. The differentiating principle for these cases is to be found in objective causation which can be discerned on various levels. By causation is meant existential dependence of one event on another. Any given event is constituted of sub-events which are constituted in turn of sub-sub-events on which they depend. It is at this point only that I find myself not clearly following the author. Possibly he uses together too thoroughly what Thomists would separate as material formal and efficient causality. There is also defended here a form of historical pluralism which would seem to derive from the author's unreadiness to assent to an all-inclusive teleology. Yet the metaphysical quality of one sort of teleology is no more pronounced than is the other.

This book is strongly recommended—especially to teachers of history. JAMES N. VAUGHAN.

MISCELLANEOUS

Annapolis Today, by Kendall Banning. New York: Funk and Wagnalls. $2.50.

MR. BANNING has accomplished the almost impossible by painting a complete picture of the Naval Academy between the covers of a book of popular size. "Annapolis Today" accurately dispels the haze of mystery which usually envelops the training and career of a midshipman in the mind of the average citizen. Nor are the traditions of the Academy and the naval service forgotten—founded on the character, deeds and exploits of graduates who have helped to build and enrich the history of the nation for almost a century. Moreover, the author likes his subject and writes with verve, charm and nearly always in high good humor.

Sundials: How to Know, Use and Make Them, by R. Newton Mayall and Margaret L. Mayall. Boston: Hale, Cushman and Flint. $2.00.

THIS volume is intended as a practical manual for persons who would like to adorn their houses or gardens with sundials. The book is rather difficult reading, and it is full of unfortunate obvious typographical errors in the references to its plates. But it seems thoroughly practical, and the authors are certainly well equipped for their task. For anyone who wishes to know more about sundials it is the best book available. H. B.

RELIGION

A Life of Our Lord, by Vincent McNabb, O.P. New York: Sheed and Ward. $2.00.

The Contemporary Christ, by Richard Roberts. New York: The Macmillan Company. $2.00.

The Risen Christ, by The Most Reverend Tihamer Toth. St. Louis: B. Herder Book Company. $2.00.

FATHER McNABB'S "Life of Our Lord" is a devotional work that combines historical accuracy with a keen insight into the meaning and purpose of the mission of Christ. He has seized the central truth that the purpose of Christ's coming into the world was not to prove His divinity but to redeem men (pages 181, 189) and therefore He has given us a way of life that is essentially different from the patterns of living that were in vogue up to His time. The book consists of 198 pages and a map inside the front cover. It betrays at times evidences of haste and carelessness in writing and proof-reading: witness, for instance, the Greek words and phrases that are usually wrong in spelling or in accentuation.

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In a small book of 148 pages, "The Contemporary Christ," the Very Reverend Richard Roberts has given a number of pertinent reflections on the reaction of the Protestant Christianity with which he is familiar to the exigencies of modern life. He finds that there is today a greatly increased interest in Revelation and prayer, Christ being the revelation *par excellence* of God to man. More important still, he finds a strong reaction against the individualism that has marked Protestantism and a definite swing toward the idea and practise of community and co-operative activity. On page 130 the author has some sane remarks on the danger to the Church in flirting with socialism.

The eloquent Bishop Toth has given us another series of sermons in "The Risen Christ." They deal with the Resurrection and Ascension of Christ and with the Blessed Virgin. The outstanding feature of these sermons is their modernity. A strong sense of dogmatic truth combined with a vigorous and up-to-date style compels the attention of the reader even in a translation. The translation, by V. G. Agotai and edited by Dr. Newton Thompson, is idiomatic and breathes much of the fire and spirit for which the gifted Hungarian pulpit orator is famous. The author of these sermons is well aware of the problems of contemporary life and has a definite message toward their solution. WILLIAM R. O'CONNOR.

The Three Ways of the Spiritual Life, by R. Garrigou-Lagrange, O.P. New York: Benziger Brothers. $1.25.

HERE, in a small volume, is a clear telling of what every layman should know about the interior life —its principles, its growth, and its solid fruit of prayer and holiness. For jaded, tepid, static Catholics—those who

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lament that they seem to get nowhere—this wisp of a book contains the sweet wisdom of spiritual life. He who runs may read. The ancient threefold way is set forth as a series of conversions. All Catholics have been converted once, but "he who makes no progress loses ground." Successive purgations, even for the soul that has not fallen into mortal sin, are necessary. The interior life ought to be constantly developing in our souls. Otherwise we shall neither solve our own problems, in the present chaos and distress, nor the social and economic problems of the world.

Here is forgotten truth brought down to everyman. Will he turn and be converted? RICHARD FLOWER.

The Church: Its Divine Authority, by Rev. Ludwig Koesters, S.J.; translated by Rev. Edwin G. Kaiser, C.P.P.S., S.T.D. St. Louis: B. Herder Book Company. $3.00.

WHILST obedience in matters of conduct seems to be no longer an object of aversion to the modern man as the spread of authoritarian systems of government indicates, intellectual submission is to him as distasteful as ever. To dogmatic affirmations the modern mentality cannot reconcile itself. With regard to the Church the great stumbling-block for many of our generation is her claim to impose truth in a dogmatic fashion and with absolute finality. This refusal of intellectual subjection is due to a misunderstanding of the nature of the Church and the unique character of the authority vested in her. To make her claim acceptable to reason, the Church must be understood not only as historically of divine origin but as a living institution in which Christ perpetuates Himself on earth and through which He continues to speak to men. It is this aspect of the Church which the author brings home with telling force in a way thoroughly adapted to the intellectual temper of the day.

Once this basic truth is established every demand which the Church makes on the allegiance and obedience of men becomes eminently reasonable, hesitation vanishes and unfaltering faith and trust arise. It is the pivotal point on which the author concentrates his argument, which makes the Church stand forth in unimpeachable authority as the accredited teacher of mankind. She appears as the witness of Christ and as her own witness. The sincere inquirer, following the closely knit reasoning based on Scripture and Tradition will realize that he can find no safer guarantee of the truth than the teaching of this Church bearing a seal the authenticity of which admits of no doubt.

An enormous amount of erudition has been wrought into the work and numerous footnotes give evidence of critical scholarship. The result is an exceptionally convincing and appealing presentation of a subject that is and always will be of supreme interest. The work loses nothing in the translation. In the bibliography books of German authorship predominate. C. BRUEHL.

Why the Cross? by Edward Leen, C.S.Sp. New York: Sheed and Ward. $2.50.

The True Vine and the Branches, by Edward Leen, C.S.Sp. New York: P. J. Kenedy and Sons. $2.50.

THESE new books by Father Leen have been written as twin volumes, and should be read in the above order. Their relationship is seen in statements in the Introduction and in the Epilogue of "Why the Cross?" This book aims "to set forth the real message of Christianity, its promise, its methods, and its guarantees." "The True Vine and the Branches" treats of the "formative principles, the normal manifestations and the characteristic expression of the earthly, yet unearthly, life of Christ perpetuated, in and through the Christian." Together these volumes form an absorbing and comprehensive exposition of the Christian philosophy of life.

These books of Father Leen have all the qualities of his other admirable works. They are characterized by solid, Thomistic teaching, cogent thought, clarity of expression, and great unction of spirit. He does not aim at literary effect but achieves it through being true to the vision of Truth. His insight helps the reader to penetrate to the practical depths of reality, and warms the spirit in so doing. His works are not devotional in the sense of pious sentimentality, but in the Thomistic sense of promoting alacrity in the service of God.

I would suggest that both the laity and the clergy add these two volumes to their libraries. The vital truths of the second will continue to be ignored or abused unless the clarification of the issue of modern problems in the first volume be appreciated. Leaders, spiritual, political and economic, and especially all striving for social justice, should digest "Why the Cross?" The exposition there of the issue confronting modern society makes this the most important book of the year. It strikes at the root of the modern problem of life. If Christians would only appreciate the truth enunciated therein, Christianity, as far as the individual is concerned, would be less a matter of formalistic service and more the adventure of personal transformation. The naturalism which has dehumanized man to the point of inhumanity would give way to the supernaturalism which restores the integrity of human personality. These books emphasize the fact that the superman is not the egotist of satanic suggestion but the person transformed by the Life that flows from what Saint Thomas calls "the masterpiece of God's wisdom and love," the Cross.

VINCENT C. DONOVAN, O.P.

At Your Ease in the Catholic Church, by Mary Perkins. New York: Sheed and Ward. $2.00.

THIS intelligent little book manages to squeeze a wealth of information about the Church into less than two hundred pages. The presentation is so informal and so sprightly that it makes enjoyable reading, but the book would also be a useful addition to a ready reference shelf. Some of the information is telescoped—a bit too much so, it would seem, in the case of the regulations for fasting and abstinence and the obligation of assisting at the principal part of the Mass—but for general consumption Miss Perkins deals adequately with most of her topics.

Those who have an antipathy for workaday-world analogies as a means of explaining religious symbolism may not quite like some of the author's comparisons, such as on Confirmation and the Holy Eucharist, for instance, but her points are sound and her attitude far from irreverent. She is equally felicitous at imparting information and the thankless task of giving gratuitous advice in ethical matters.

Happily the book includes enough quotations from the Divine Office, the Ritual, the Pontifical and the texts of various Masses to give some indication of the beauties of the Liturgy. While it is not primarily a work of apologetics but rather a guidebook on religious matters for Catholic laymen, the author is so much "at ease," so joyful in her presentation of various facets of Catholicism, that she argues well for the Faith. EDWARD SKILLIN, JR.

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The Inner Forum

THIS issue of THE COMMONWEAL will reach most subscribers during the Church Unity Octave which occurs each year between January 18 and January 25. The first of these dates is the feast of Saint Peter's Chair at Rome, the second is the feast of the Conversion of Saint Paul—both admirably appropriate to the purpose of the octave. This period of prayer began in the year 1908 in an Anglican community of religious who, in 1909, became Catholics. Immediately after their conversion the octave received the approval of Pope Pius X and later that of the American hierarchy. The intention was that it should be observed not only by Catholics but by all who desire the unity of Christendom, and Anglicans both in America and in England quite widely participate in its observance as do Eastern Christians not in communion with Rome in various parts of Europe. The octave is widely observed in American Catholic churches; in almost every large city at least one church will hold public services associated with it.

For some years the St. Paul Guild of New York has arranged quite elaborate octave services in several American cities—Philadelphia, Brooklyn, New York. This year the New York services will be held at the Paulist Church and the priests selected as speakers give an indication of how useful and instructive observance of the octave may be: January 18, Nicholas Higgins, O.S.F.C. (London), "The return of the 'other sheep' to the one fold of Peter, the one shepherd"; January 19, Leonard Feeney, S. J. (New York), "The return of all Oriental Separatists to communion with the Apostolic See"; January 20, Vincent Donovan, O.P. (New York), "The submission of all Anglicans to the authority of the Vicar of Christ"; January 21, John T. McGinn, C.S.P. (Toronto), "That the Lutherans and all other Protestants of Continental Europe may find their way back to Holy Church"; January 22, John S. Kennedy (Hartford), "That Christians in America may become one in communion with the Chair of Saint Peter"; January 23, Thomas Fox, C.S.P. (New York), "The return to the sacraments of all lapsed Catholics"; January 24, John F. Fitzgerald, C.S.P. (New York), "The conversion of the Jews"; January 25, Owen Francis Dudley (London), "The missionary conquest of the world for Christ."

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